The PRIEST

Vol. II NOVEMBER, 1946 No. 11

Currente Calamo 3

What is a Communist? 11

Could You Use Thirty Curates? 16

Tale of an Anti-Communist 21

Diocesan Privilege of Faith Cases 25

Pastoral Counseling of the Alcoholic 33

Angelus at the Tabernacle 38

Jocist Founder Visits America 42

The Office—The Prayer of Christ 45

Protestantism and Music 49

N. O. D. L. Notes 52

Quaesita et Responsa 55

Book Reviews 58

Suggested Subjects and Sermon Jottings 64

Correspondence 76

Copyright, Our Sunday Visitor, Inc., Huntington, Indiana, 1946

Tackle Your Financial Needs . . . .

and score success with

THE FAMILY DIGEST

One of your parish organizations can sell The Family Digest at the church door on the first Sunday of each month and make ten cents or more on each copy! You buy The Family Digest for as little as 7½c and sell it for 20c. The attractive cover, stimulating articles, and popular digest format make it appealing to your parishioners. And each copy is a missionary building family life! Prices in bundle lots are:

10 copies or less	**10c each**
11 to 25 copies	**9c each**
26 to 50 copies	**8½c each**
51 to 100 copies	**8c each**
100 or more copies	**7½c each**

The Family Digest is also available as a background (body) for your parish announcements, individualized as your own parish magazine. Information and prices given on request. Single subscriptions are at $2 per year, $5 for three years (Canada and foreign, $3.00 per year and $7.50 for three years).

THE FAMILY DIGEST, Huntington, Ind.

SELECTED BOOKS
for priests

DE SACRAMENTIS IN GENERE

Rev. Emmanuel Doronzo, O.M.I.

Thomistic in tone and method of handling, this new title holds to the proper balance between the positive and speculative. By means of its thorough treatment of sources—Scripture, tradition, Church Law, and the Liturgy—it lifts the burden of voluminous research on questions of sacramental theology. A truly encyclopedic volume. **$5.50**

CANONICAL PROCEDURE IN MATRIMONIAL CASES, VOLUME I

Very Rev. William J. Doheny, C.S.C., J.U.D.

The Formal Judicial Procedure. A standard guide for all curiae and tribunals in the English-speaking world. Rota decisions and practical cases are cited clearly and frequently to demonstrate the application of Church laws. **$8.00**

CANONICAL PROCEDURE IN MATRIMONIAL CASES, VOLUME II

Very Rev. William J. Doheny, C.S.C., J.U.D.

The Informal Procedure. With Volume I this book forms the only complete treatise on the subject in any language. Particularly interesting and comprehensive is the treatment of summary processes, ratified and non-consummated marriage cases, and Pauline Privilege problems. **$8.00**

PRACTICAL MANUAL FOR MARRIAGE CASES

Very Rev. William J. Doheny, C.S.C., J.U.D.

A view of the practical application of the Church's marriage laws, answering the need of every priest and seminarian for a clear understanding of the working of the Church courts. Easy to follow, complete and entirely trustworthy. **$4.00**

At your bookstore

THE BRUCE PUBLISHING CO.

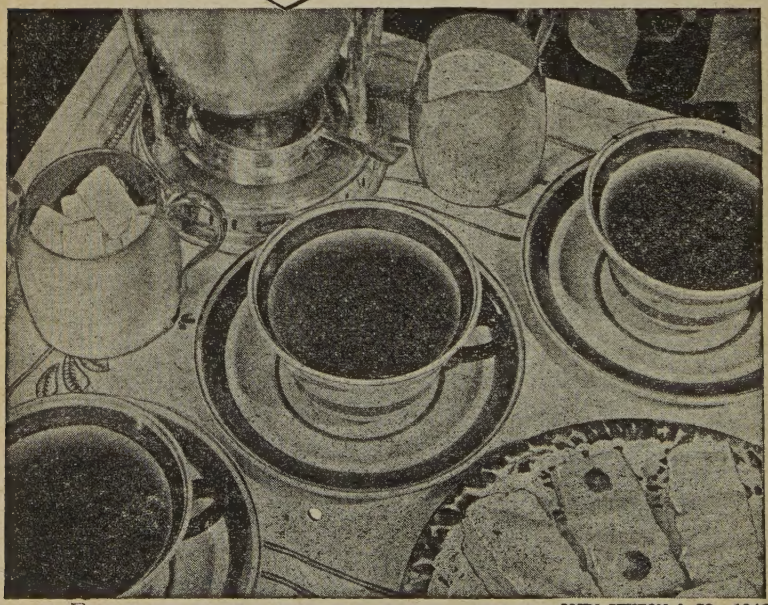
1411 Montgomery Bldg. **Milwaukee 1, Wis.**

Good Coffee FOR GOOD WILL

To your guest—and to you—a good cup of Coffee often means the success of the meal. Trust the experience of our sixty-three years' blending and roasting coffees styled to the needs of those who serve the public. Sexton Coffees are dependably uniform, always roasted, packed and shipped fresh daily. Every cup you serve adds to your good will.

Sexton
Quality Foods

GOOD FOOD FOR PLEASED GUESTS



JOHN SEXTON & CO. 1940

Currente Calamo

Revolution at Besancon?

WE would like to call your attention to a highly significant article in the September issue of **Orate Fratres** entitled "The Youthfulness of the Church: The Besancon Assembly." Robert Rouquette therein describes the meeting of the clergy which took place in Besancon last April. Sorry we can't simply reprint the whole article. We will however at least call your attention to it, note a few items, and leave the rest to you.

"If they want religion, they know I am here," an unknown and unnamed cure once remarked. "They have only to come and find me." Words like that, Rouquette is glad to report, would be inconceivable today. The Church in France is vividly aware that "the primary obligation of the present day parish is not so much the preservation of those who remain faithful as the conquest of the pagan majority." It is struggling to revitalize itself, to rebuild on a basis of ardent Christian love, to achieve what the author calls "corporateness": fraternal cooperation on every level, between priest and priest, priest and bishop, priest and people, parishioner and parishioner.

An interesting plea was made for a special adaptation of the liturgy to modern conditions. Something after the manner of the "ancient catechumenate" was demanded for the "half-Christians" of our day. According to the author, this would be designed for (among others) "Civilly remarried divorcees who are conscious of religious needs and who are attracted to Pro-

NOW! *reversible disposable*

Collars

in the most popular

Cleric Style

3 dozen for $2

72 wearings

Smart Starched Appearance

No laundry problems with these comfortable throw-away collars! Pressed cotton fibers—the same quality and durability of standard currency but many times heavier. Special process makes them wilt-proof, weather-proof, dirt-resistant. Packed flat, stay that way. Great for traveling. Front, 1⅝ in.; back, 1⅜ in. Simulated stitching.

Postage prepaid anywhere in U.S.A.
Sold only by maill Use order blank

Westport Fibercraft Co.
Box 27, Westport, Conn.

I am enclosing check....or money order.... for ..... dollars. Please send me ☐ 3 doz. ☐ 6 doz. ☐ 9 doz. collars in size checked.

14½ ☐ 15 ☐ 15½ ☐ 16 ☐ 16½ ☐

.....

Name, address (please print)

.....

.....

testantism not by any special sympathy but in order to find a cult in which they can participate; women in irremedially irregular situations; people who are amicably disposed but whose social milieu makes religious practice impossible; persons of good will who lack all religious instruction and who are driven away by admitting them point-blank to Mysteries whose understanding requires a slow education."

Stressed also was the need of keeping close contact with the "de-Christianized masses" by avoiding negativism, by offering sympathetic understanding. Some priests, it is suggested, could become industrial workers.

Scored was the "office-type priest," described as "the kind of person whose greeting is as cold, as unpriestly, and often as rude as that of any ticket-window official of the civil administration." The contrary examples of Abbe Michonneau, "a figure direct out of the Fioretti," and of Pere Loew, O.P., who has lived with the dockers of Marseilles, are cited with enthusiasm. In the parishes conducted by these two men "the services are all free." "Let there never be a question of money," says the Abbe, "between them (the people) and us."

"There is a feeling," one prelate told the author, "that we are at the beginning of a great revolution."

Deserved Honor

WE are happy to extend congratulations to one of our best known contributors, who has just

THE PRIEST **NOVEMBER, 1946** **VOL. 2, No. 11**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

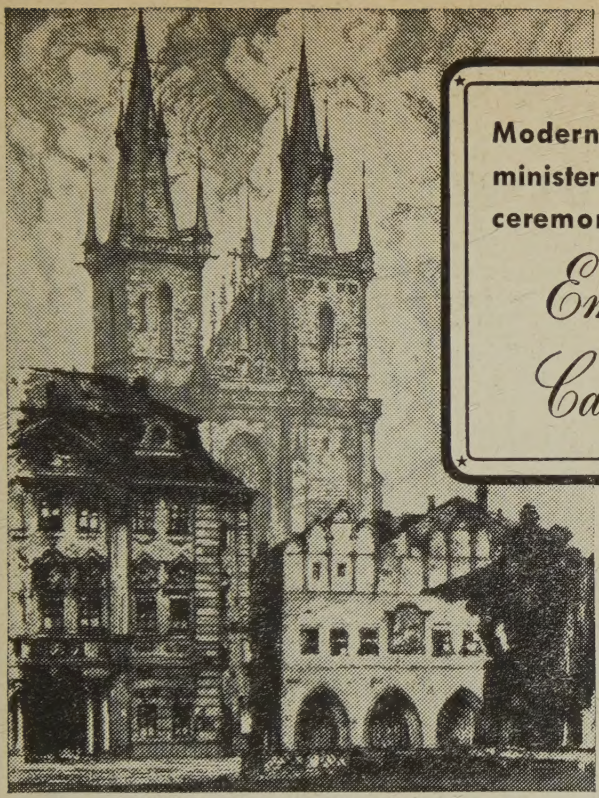
To members of Catholic clergy, and religious, $2.00 per year, $5.00 for three years. To seminarians in U. S. A., $1.00 per year. Canadian and Foreign, $3.00 per year, $7.50 for three years, in U. S. Funds. To seminarians in Canada and Foreign countries, $1.50 per year.

Business and Editorial Staff:

Most Rev. John F. Noll, D.D. — Publisher
F. A. Fink — Business Manager
Ralph Gibler — Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A. — Editors
Rt. Rev. W. L. Newton, M.A., S.S.D.
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Very Rev. Michael Andrew Chapman
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D. — Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.

Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, SS. Simon and Jude's Church, Blairsville, Pa.

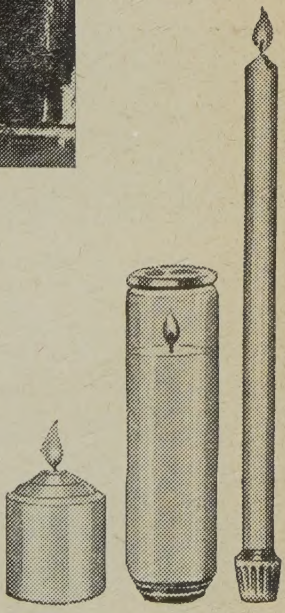


Church of Santa Maria Tyn, Prague, by W. Prinzl

Modern Efficiency ministers to sacred ceremony through

Emery Candles

By using modern methods of manufacture, Emery provides two advantages to the users of candles with religious significance. First, scientific control of processes assures that sacred rubrics can be followed unvaryingly, and second, efficiency adds economy to this high quality. The Emery Candle line includes all standard sizes of beeswax candles, shrine lights, votive candles, and an excellent selection of sacristy supplies. Write for name of representative nearest you.



EMERY INDUSTRIES, INC.

4300 CAREW TOWER
CINCINNATI 2, OHIO

PALMS

FOR PALM SUNDAY

Large and dwarf palms, procured from the finest groves in Florida, shipped to any section of the country. Order now for Palm Sunday. Prices submitted on application.

FLORIDA PALM COMPANY

P. O. DRAWER 690

Office: 123 Cordova Street

ST. AUGUSTINE, FLORIDA

In Tower Music THERE IS NO SUBSTITUTE FOR *...Genuineness*

Let the music that pours forth from your tower be the glorious, living music of true bells, placed in the tower—bells that create their triumphant harmonies without distortion, amplification, loud speaker horns or any other artificial means. The house of Deagan, world's largest carillon builders, has been serving churches for more than 65 years. Write for interesting particulars . . . J. C. Deagan, Inc., 377 Deagan Building, 1770 Berteau Ave., Chicago 13, Ill.

DEAGAN — BELLS — CARILLONS — ELECTRONIC — HISTORICALLY TUNED

received a well earned honor: David Goldstein has been awarded the Catholic Action medal for 1946, Fr. Plassman of St. Bonaventure's has announced. Now over seventy, Mr. Goldstein has spent more than forty years in the work of the Church. Euge, bone servus et fidelis!! But it is hard to realize that "David" is over seventy. We saw him last spring in Boston. He still has the old fire and enthusiasm, he still lives and breathes the spirit of his fellow countryman, St. Paul. He is still a young man, really. At present he edits a column for **The Boston Pilot** (which you have seen quoted more than once in our pages); he lectures frequently; he writes regularly and well (recent works: **Suicide Bent**, a study of the evils of birth-control; **Jewish Panorama**; **What Say You?**, popular apologetics in question and answer form). We wish him many more years of service.

"Plain Talk"

A noteworthy article has just appeared in a new journal which we trust will itself become noteworthy. All the advance notices are highly favorable. The article is by our Father Cronin; the journal is called **Plain Talk**. Fr. Cronin minces no words in warning America about the threat of communism. Entitling his article "Why worry about communism?" he makes it indisputably clear that there are plenty of reasons for worry, that it is the prudent thing to take this business as seriously as we ever took any issue before. There is a detailed and definite account of the work of the Fifth Column here in America that we think you will want to read about. Sorry we can't tell you

Just Published...

SLOW DAWNING

By

JANE HOWES

$3.00

This book is a most readable account of a conversion to the faith, written by the convert herself. But it has a deeper purpose than to be an entertaining narrative.

Unlike most converts, this product of American university education started, not from Judaism, Anglicanism, or some form of Protestantism, but from total unbelief.

During her many years of instruction, reading, and study, she surmounted a formidable array of obstacles, from belief in God to belief in purgatory. In gratitude for the final triumph of grace, she has written this account to smooth the way for others who are detained by the same difficulties.

In a special way, the reading of SLOW DAWNING will be of profit to many priests, for it will open their eyes to the deep-seated intellectual attitudes of countless educated non-Catholics who are earnest seekers after truth. No priest will read this book without becoming more patient and considerate toward those outside the fold and especially toward prospective converts.

B. Herder Book Company

15 and 17 SOUTH BROADWAY ST. LOUIS 2, MO.

Remember!

"Just touch a match to it!"

SELF-LITE

CHAR-COAL

The perfect censer fuel

See your dealer

Char-Lite Mfg. Co., St. Louis, Mo.

BLACKBOARDS

Gray, Glary, Shoddy Boards Renovated like NEW

References:

St. Mary's Hall, Boston College, Chestnut Hill, Mass.

St. Rose of Lima Church, Haddon Heights, New Jersey

Star of Sea Church, Atlantic City, New Jersey

Board of Education, Schenechtady, New York (150 classrooms)

Acme Slate Blackboard Co.
252-58 Third Street
Brooklyn 15, New York

just how well Fr. Cronin knows what he is talking about, how carefully he has investigated Red activities, even how carefully they have investigated his. We are saving all this for a biography!

Plain Talk by the way, is available from 240 Madison Avenue, New York 16, for $3.00. We recommend getting copies for those who influence public opinion in your community, such as school teachers and editors. We also recommend for mass distribution the new booklet on communism just issued by the Chamber of Commerce of the U. S. A., Washington 6, D. C. A single copy costs twenty-five cents, but the price is cut sharply for quantity orders. This booklet is a complete and objective study of the problem, with no "propaganda" angle to interfere with its use by religious groups.

What Price Bigotry?

It is about time bigots began to ask themselves: is it worth it? More than one bigot has played into the hands both of reactionaries and of radicals in the past by being the victim of his own hatred of the Catholic Church. Such a man steers his course obliquely: he tries to find out what the "Roman" policy is and then bends over backward. Or falls flat on his face.

We were reminded of this curious human quirk by a report in a recent issue of **The Catholic Messenger.** District Judge Harry Narey, of Spirit Lake, Iowa, decided that Catholic kids cannot ride public busses. "A parochial school is a ministry of the Church," he asserted; "if therefore the public

Continued on page 71

Imported bindings

THE HOLY BIBLE

Just in time for Christmas gift giving! A limited edition, just received from Europe, bound and gilded by talented Belgian craftsmen.

- **Heirloom quality bindings**
- **Genuine India paper**
- **Profusely illustrated**
- **Size 6 x 8¼ inches**

Choose from five beautiful bindings

No. P-1407. Leather bookbinding at its best! Richly grained seal leather covers with overlapping edges; tooled backbone. Hand burnished karat gold edges. Complete with closure band. Boxed ... **$12.00**

No. P-1403. Presentation Edition. Smooth, flexible Morocco leather covers with gold stamped title. Blind band backbone; hand burnished karat gold edges. A masterpiece of fine bookmaking. Boxed. **$8.10**

No. P-1402. Simulated Morocco, semi-flexible covers superior to most domestic bindings for beauty and durability. Burnished karat gold edges. Boxed **$6.30**

Two fine bindings in 12mo

No. P-12-L. De luxe edition in leather lined Turkey Morocco. Hand burnished karat gold edges. A superb binding in convenient 12mo size. Boxed **$11.75**

No. P-11-S. Simulated Morocco, semi-flexible gold stamped covers in 12mo size. Richly burnished red under gold edges. Boxed ... **$6.75**

JOHN P. DALEIDEN CO.

Church Goods — Vestments — Religious Articles

1530-32 SEDGWICK ST. CHICAGO 10, ILL.

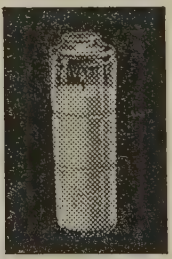
A Complete Line of... CANDLES and SANCTUARY SUPPLIES

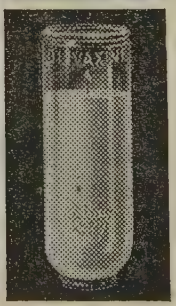
Emkay Candles

VOTIVE LIGHTS

BEESWAX CANDLES

SANCTUARY CANDLES





To the Reverend Clergy is tendered the famous Emkay family of Sanctuary Supplies and Candles — the line designed to meet the quality demanded for every Church and Chapel.

Every Emkay product is prepared from only the most acceptable materials, with utmost attention by expert craftsmen. Each item is fashioned with a complete understanding of its importance in the liturgy of the Church.

For your protection, and as your assurance, every Emkay product bears a clearly stamped M-K trade mark. Specify Emkay for finest quality and dependable service.

MUENCH-KREUZER CANDLE CO., INC.

Purveyors to the Vatican by Appointment

Syracuse 1, N. Y.

Write for complete price list of Emkay Candles and Sanctuary Supplies.

INCENSE AND CHARCOAL

the PRIEST

Vol. II NOVEMBER, 1946 No. 11

Editorial Comment

What is a Communist?

The priest passed by

DEFINITIONS are devilish things, difficult of attainment; once obtained, subject to arbitrary abuse. They are the fruit of long and sometimes arduous experience, the result only of discrimination and refinement. Arrived at for all of that, in the hands of the stupid, the inconsiderate, the prejudiced or the malicious they may still become hopelessly distorted, wildly impertinent, perfectly incomprehensible.

It seems to be the current vice to lay claim to the use of private and self-validating dictionaries. Without benefit of Webster, John's enemy becomes a lousy fascist and his ally a noble democrat. There is the spirit of Humpty Dumpty abroad in the land; "When I use a word," said H. D. to Alice in Wonderland, "it means just what I choose it to mean, neither more nor less." Of Alice's bourgeois protest this charming little "realist" was rightly contemptuous. Prototype of a long line of liars, he answered better than he knew, "The question is, which is to be Master, that's all!"

Increasingly Difficult

A definition is probably a poor thing at best even though it is all we have. So many things, discouragingly, turn out to be indefinable or at best indefinable to one's neighbor. How can, for example, the wretches of Buchenwald ever convey to sleek and well-fed Americans the horror of those unspeakable years? Can they tell us adequately what fascism means to them? Can Archbishop Stepinac (if Tito spares him) ever set down for the intelligence of posterity what Jugoslav democracy is like? One finds even in daily living that only too often we fail to report our cause aright to the unsatisfied. We are held incommunicado by our own deficiencies.

So it is that men turn to de-

notation: "What is a dictator? Well, Mussolini was a dictator." What is a communist? It is really rather difficult to say—becoming increasingly more difficult daily.

Marx was a communist, and Lenin. Trotsky was a communist. But for how long? He was reportedly assassinated by men who disputed, to the death, his rights to that ambiguous title. Some said Sidney Hillman was a communist. Some relegate the whole C.I.O. to the nether regions of communism, Phil Murray and all. Upton Close, at least by innuendo, recently accused a Roman Catholic bishop of wearing an emblematic hammer and sickle instead of a pectoral cross, although an ikon presumably would have been bad enough. It is all very confusing. We approach the subject with awe.

A communist, "one who advocates communism," must believe in "common ownership of property; the abolition of private property; and state control of labor, religion, social relations, etc." Thus Funk and Wagnalls. We must confess that this sounds good; it has indubitably an air of authority and at first a note of finality. On second thought, thank God for the "etc.", simple little phrase but covering a multitude of sins of omission.

Credo in "Et Cetera"

Communists, we have learned to our dismay, believe particularly in the "et cetera." They believe in the utter insignificance of the human being, in deification of the state, in blind process not providence, in might not right, in the justification of all means by a supreme end.

With Marx, they believe that "religion is the opium of the people"; with Lenin that "consequently, a class conscious Marxist party must carry on propaganda in favor of atheism."

But one should not be open and honest even in antagonism. The constitution of the U.S.S.R. says magniloquently: "In order to assure the workers of true freedom of conscience, the church is separated from the state and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda are recognized by all citizens." Quod est interpretatum: banish religion from public life.

Stalin has himself said so. According to David Dallin's *The Real Soviet Russia* (Yale University Press) Stalin told a labor delegation in 1927, "The party cannot be neutral in respect to religion, it wages an anti-religious propaganda against all religious prejudices . . . There are cases of party members interfering with the full development of anti-religious propaganda. It is good that such members are expelled."

No Riddle

"A spectre is haunting Europe—the spectre of communism," so said Karl Marx almost a century ago in the Communist Manifesto. We have already

found his words true. But it *is* a spectre; no longer, as Churchill once called it, a "riddle wrapped in a mystery inside an enigma." The nature of the spectre that stalks the modern world is becoming clearer and clearer every day. Churchill, himself, today finds neither riddle nor mystery nor enigma in it. Nor need even the most benighted American fellow-traveler if he will but open the sacred books of communism wherein lies the official definition. Obviously he is not likely to do so—the more's the pity. He may continue to make his blind and desperate act of faith in propositions that violate his common sense. He may continue, hope against hope, to believe in the myth of Holy Russia. No matter the record of rapine and blood shed, of inhuman disregard of human values, of innumerable pledges, his faith may remain unshaken. "It is inconceivable," confesses Stalin, "that the Soviet Republic should continue to exist for a long period side by side with imperialist states (read: non-communist)—ultimately one or the other must conquer." Yet the fellow-traveler continues to commit the welfare not only of himself but of his fellow Americans into the hands of such a man. This confidence in Russian-neutrality treaties conceivably suffers no loss even though Stalin confesses that "words must have no relation to actions—otherwise what kind of diplomacy is it? Words are one thing, actions another. Good words are a mask for the concealing of bad deeds."

Victims of a Hoax

A communist may therefore be not only one who accepts the pallid definition of Funk and Wagnall, but one who is woefully ignorant of what communism means to the party, one who is the victim of a genuine hoax. It is as such, perhaps, that he is the object of the greatest human interest; one wonders how he got that way.

"The Communists," wrote Granville Hicks, "make most of their converts by virtue either of their general attack on the evils of the capitalist system, or their energetic campaigns against specific abuses." Mr. Hicks is in a position to know, having been in the 'thirties a leading spokesman for the party in America, having been disillusioned only in 'thirty-nine at the signing of the Soviet-Nazi Pact. "Usually," he continued, "I think it is by the strength of their example that they achieve their influence. They work harder than other people, accept greater responsibilities and risks . . ." As it was once remarked, the children of this world *are* wiser in their generation than the children of light!

And so it happens that the communist, at least in the embryo stage, may be the poor fellow who with the best of motives seeks only social reform and the abolition of existing evils, who turns to communism

led on not so much by it as by his own naivete and by the tug of his own ideals, by the apparent want of any other means to implement them.

The Red Scare

He is not a communist because he wants reforms. He is a communist because reforms are needed. It is unfortunately true that "many men raise the red scare of communism whenever plans for social improvement are proposed." But such men are either misled by ignorance or activated by malice; they play into the hands of their enemies. (It is a matter of record that communists have publicly called their opponents communists to discredit them.) To want a new world when the old one is rotten is not to be a communist; possibly it is to be a Christian. We ask not Marx but the Holy Spirit to "renew the face of the earth."

When will we learn that the slums, the sweat shop, the tycoon, and the cheap demagogue, disillusionment, despair, and the indifference of a smug society, these things, beget communism? It did not spring full-panoplied from the head of Marx. It is an example of the inexorable law of cause and effect. It has already passed through the stages of conception and birth; we may watch it grow. Still adding to its stature it feeds on what it finds.

Will communism one day conquer? Perhaps it is impossible to know. But certainly it is within our power to stop it now. "If we make democracy work," says Bishop Sheil, "not only politically but economically and socially as well, we can conquer any ideology."

"Ye Have Builded . . ."

Who is to blame? Let's leave that question to historians and moralists. Perhaps, as members of a democracy, as having, to a considerable extent, enjoyed the responsibilities of self-government, we are ourselves to blame. Perhaps the poet was right in representing God as indifferent to the pleas of the "Strong ones" of this earth who turn to Him in desperation only when they see the oppressed arising: "They will break the world in twain," they cry, "if their hands are on the rein." "What is that to me?" God answers.

" 'Ye have builded this your lord with the lash and with the sword. Reap what ye have sown!' saith God."

In any case it is well worth while remembering that there is such a thing as a "bread and butter" communist, too, more concerned with calories than creeds, his head as empty of ideologies as his stomach of food. In such a case a communist is one who ends by oppressing only because he began by being oppressed.

Road to Jericho

One last attempted definition: The communist may be the man on the modern road to Jericho

whom the priest passed by. Let us not be too hard on the priest. Perhaps he was devoutly saying his Breviary and failed to notice the poor fellow. Perhaps noting him in one brief shocking moment he passed by anyway—not knowing what to do, not wanting to be around when the police arrived, thinking like the thieves themselves that he was dead, say rather he ran by in an agony of terror. The point is—the man wasn't dead, and to this day he doesn't like priests. And when an old wound aches, he curses the Church.

Said Alice to Humpty Dumpty, "That's a great deal to make one word mean." We agree.—G.J.G.

Too Late

Mr. Winston Churchill, the well-informed scholar-diplomat and salesman **de luxe** of the British empire, recently took the floor in the House of Commons to expose the objectives and methods of soviet Russia and her communist "third column." The former prime minister spoke clearly, with authority, and at length. He calmly admitted: "There is much freedom in Spain under the Franco regime, and a good deal more security and happiness for ordinary folk than there is in Poland at this time." The other members of the house heard him, and believed what they heard. For Mr. Churchill knows, as does no other man in England, whereof he speaks. The sad part of this revelation is that he has known these things for a long time; knew them when he might well have done something in defense of Poland. Now, when he is but a member of the House of Commons, he is highly disturbed about a situation which he could have met more effectively when he was prime minister.

To us there is a hollow ring in his rhetoric. It is regrettable that he took no step in behalf of justice and truth and charity when he sat down with Mr. Roosevelt and Comrade Stalin at Yalta and elsewhere. Then was the time to exert brilliance, no less than magnetic personality—but he didn't. Mr. Churchill is a little late with his praise for Spain, his tears for Poland. **Ave Maria.**

"Control the Adam and you will control the atom, and the only way to control the Adam in man is to educate him to Christ. . . . The solution to the problem of world peace is Christianity and Christian Catholic education for all men and all time. You say it will take centuries. The age of the Church is not measured, even in centuries."—L. J. Gallagher, in **Jesuit Seminary News.**

Could You Use Thirty Curates?

Edward J. McDonough, C.SS.R.

Try the Legion of Mary

A PRIEST in a busy parish in France solved his need for more curates in a rather unique way. As a matter of fact, he procured thirty curates for his parish. These curates were not sent to him by his bishop. He feels that they were sent to him by our Blessed Mother when she introduced him to the Legion of Mary. This French pastor considered the thirty zealous Legionaries helping him in his parish as his thirty curates.

What society is this that can give a parish thirty curates? It is an association of Catholics formed into a legion under the powerful leadership of Mary Immaculate. As the name suggests, they have baptized the fighting spirit, the discipline and courage of the Legions of ancient Rome. The Legion fights for the Church in its warfare against the world and its forces of evil.

The story of its origin and phenomenal growth leads one to suspect that Mary herself must have inspired it. One might say it sprang up spontaneously. A suggestion was made. A meeting was planned and the Legion of Mary was born. This happened twenty-five years ago in Dublin. Heaven surely marked a double celebration last month — our Lady's birthday and the twenty-fifth birthday of Mary's Legion. For while the Church was celebrating the first vespers of Our Lady's birthday twenty-five years ago, she sent us from Heaven an infant society which was to reincarnate her spirit among us and to carry on her work.

The miracles of grace being wrought by the Legion today make us realize that Mary still marches at the head of her Legion. If there is any doubt about the meaning of miracles of grace, consider the following report from a parish unit of the Legion of Mary in Chicago. An average parish unit has from fifteen to twenty active members. This is a summary of the work accomplished over a three year period. (Only the more important items are mentioned.)

Persons brought back to the Sacraments	463
Marriages validated	35
Converts	67
Children baptized	24

(It is interesting to note that fifteen of those brought back to the sacraments had been away for periods ranging from forty to sixty years.)

Similar reports could be quoted from other parishes in the

Mr. McDonough is a seminarian who has followed the Legion Apostolate with great interest.

United States or from any part of the world. For in the short twenty-five years of the Legion's existence, it has spread through the whole world. A priest from far-off Madras, India, gives this amazing report:

"I am in charge of a parish of two thousand Catholics out of a total population of fifty thousand people with one solitary Catholic Church as compared with six Protestant churches, four mosques and thirty-five Hindu temples.

"When it was proposed to me to found a praesidium (a parish unit) of the Legion of Mary, I accepted the proposal with enthusiasm. The Legion was born, lives, and conquers. In the short time that I have had the Legion, more than forty children have been withdrawn from non-Catholic schools; more than twenty illegitimate unions have been set right; and sixty-five persons have been persuaded to make their Easter duty after years and years of neglect.

"Moreover, daily Mass is now attended by large numbers. The Holy Table is frequented daily by a hundred and fifty souls. The Confessional is crowded. The Legion works among pagans and Protestants. I have been able to baptize children, men and women and entire families, who have been brought into the Church by these women animated with a burning zeal, who go into every house in the name of the parish priest. Women who have the courage to do this, to go into hospitals and prisons and even into leper hospitals, who succeed in convincing and converting, do they not remind us of those other women mentioned in the Acts of the Apostles, whom St. Paul praises in his epistles?"

Like the Early Christians

The Legion of Mary, accomplishing such miracles of grace all over the world, almost inevitably reminds one of the fervent and apostolic early Christians. We often forget the kind of a world in which these early Christians lived. It was a corrupt, pleasure-loving, God-forgetful world. Its atmosphere was not much different from that of our own pagan society. But the early Christians were not infected by the germs of vice and corruption all around them. History tells us how in a few short centuries they Christianized this world. And this was accomplished in great part by the sanctity and apostolic spirit of the laity.

Our religion has lost none of its vitality since the days of the early Christians. For did not Christ promise—"Behold I am with you all days even to the consummation of the world" (Matt. XXVIII, 20)? Is it not one of the marks of our true Church that she is holy? Does that not mean that she has the power to sanctify and save the world? We must admit that, if we had the sanctity and apostolic zeal of the early Christians, we too could convert and sanctify the world.

Pope Pius XII in his encyclical on the Mystical Body speaks very forcefully on how Christ needs our help in sanctifying and saving the world:

"Our Saviour . . . in carrying out the work of the redemption . . .wishes to be helped by the members of His Body. This is not because He is indigent and weak but because He has so willed it for the greater glory of His unspotted Spouse. Dying on the cross He left to His Church the immense treasury of the Redemption; towards which she contributed nothing. But when those graces come to be distributed, not only does He share this task of sanctification with His Church, but He wants it in a way to be due to her action. Deep mystery this and subject of inexhaustible meditation: that the salvation of many depends on the prayers and voluntary penances, which the members of the Mystical Body of Jesus Christ offer for this intention and on the assistance of pastors of souls and of the faithful, especially of the fathers and mothers of families, which they offer to our Divine Saviour as though they were His associates."

The conclusion drawn from these words of our Holy Father is evident. If priests were more holy and zealous more souls would be saved. If they strengthened the life of grace and enkindled an apostolic zeal in the hearts of their parishioners, then they in turn would save and sanctify many. It is also true that if priests and their parishioners lack this sanctity and zeal, then many souls will be lost whom they could have saved.

The Mission of the Legion of Mary

The victory of the early Christians over the tyrannical and atheistic forces of their day has greatly affected succeeding generations. We enjoy the fruit of their victory even today. We too are at a transitional period of history. Victory or defeat hangs in the balance for Christian civilization. In every parish the battle rages. Immorality, Godless education, and a thousand other of Satan's weapons of destruction cause death and ruin on all sides. The priests cannot handle all these problems alone. They must follow the example of the apostles and the first generals in Christ's army. They must recruit and train soldiers of Christ from the laity.

"What would the twelve have done, lost in the immensity of the world, if they had not gathered around them men and women, the young and the old saying: 'We carry with us the treasure of heaven. Help us scatter it abroad.'" (Pius XI)

We must rebuild our crumbling civilization upon a true Christian foundation. To do this we need the spirit of the early Christians. This is the mission of the Legion of Mary—to help priests to form in the laity this apostolic zeal and sanctity of the early Christians. The Legion of Mary has proved its ability by the brilliant victories it has won

for Christ in the last twenty-five years. No wonder Archbishop Walsh of Ireland could say of it: "I believe that just as God set up special saints and societies at other times of crisis, so now He has raised up the Legion of Mary to take a prominent part, perhaps the chief part, in conquering the enemies of the Church."

The Legion of Mary sets high standards for its members. But it also makes sure that its standards and ideals are within the reach of all its members.

"The Legion reduces its warfare to a definite spirituality, a definite program of prayer, a definite weekly task, a definite weekly report . . . Last but not least, it bases this methodical system on the dynamic principle of union with Mary." (Handbook of the Legion of Mary)

The Legionary service is based on the doctrine of the Mystical Body of Christ. In those whom they serve they are to see the person of Christ Himself. They serve Christ in His Mystical Body in union with and as servants of Mary, the Mother of the Mystical Body. Every parish unit of the Legion of Mary has weekly meetings. Here the week's campaign is planned and reports of work accomplished are read. The Legion fights in any field of battle where there are souls to be saved.

It often happens that there is a large hospital in a parish. The priests, busy with many other duties, may not be able to visit it frequently. This situation confronted a parish in Cambridge, Mass. The Legion was used to solve this problem. After operating for six months, the Legion could give the following report:

"The work accomplished could never be fully estimated, but to realize that in the past six months we have found seventeen souls neglectful of religious duties to whom the consolation of the Sacraments has been given; that there have been found for future home visitation twenty-one possible converts, some of whom are married to Catholics; that there have been discovered during the same period seventeen who have been married outside the Church; that there also were found twelve others who for various reasons will be visited at their homes or whose cases will be referred to their respective parishes; and that there were about thirty-three others who asked to have the priest visit—is to visualize in a small way the opportunity that is ours."

Every parish has its own particular spiritual problem. The Legion of Mary can help the priests solve them. In many parishes, the Legionaries take up the census, or teach catechism to the children. The Legion assists priests in two of their most difficult tasks—bringing back the strayed sheep and making new converts to the fold. It is often hard for the priest to get in contact with these souls. Almost any report of a parish unit of the Legion of Mary shows that

they have made many converts and brought back many sinners.

Even if in a parish there were no serious problems to attack, still there would be room for the Legion of Mary. For the Legion aims at becoming the leaven of the masses. It aims to raise the people from a routine Catholicity to real holiness. It could conduct a campaign to increase attendance at daily Mass and frequent Communion. The Legionary service does not consist merely in the work assigned to the members each week at the Legion's meeting. The service lasts for twenty-four hours every day.

"Therefore with the satisfaction with which a general contemplates important posts adequately held, does the Legion think of each home, shop, factory, school, office and every other place devoted to purposes of work or recreation in which a true Legionary may be set by circumstances." (Handbook of Legion of Mary)

Every parish has potential lay apostles for the Legion of Mary. All can become members—men, women, boys and girls. Those unable to do active service can become auxiliary members, helping the Legion by their prayers. It is not necessary that its members be learned or scholarly. Nor is it necessary that they be living saints. For if they join the Legion of Mary with the intention of helping and serving Mary she will fill them with her spirit.

The sacrifices its members make for God and souls are at times heroic. Often they receive insults, rebuffs, and disappointments. But in the spirit of faith, they label no cause as impossible.

Every priest, when he considers the needs of his parish, feels that he can easily use the twenty or thirty curates the Legion of Mary is ready to provide for him. Only a short while ago Pope Pius XII sent out this pleading call for lay apostles: "The Church must fulfill her divinely providential mission of forming the complete man and of collaborating in the construction of the solid foundations of society. In this work of the Church, the laity must not stand idly by. Our laity do not merely belong to the Church; they are the Church and must take their stand in the front line of its life."

Among the best trained and most valiant troops in this front line of battle stand the Legionaires of Mary. They fight with an inspired courage and an absolute confidence of victory. For as soldiers of Mary, they feel that they share in God's infallible promise of victory given to their leader: "I will put enmities between thee and the woman and thy seed and her seed. She shall crush thy head and thou shalt lie in wait for her heel." (Genesis III, 15)

Any further information or literature on the Legion of Mary may be secured by writing to:

The Legion of Mary,
P. O. Box 83, Station Y,
New York, N. Y.

Tale of an Anti-Communist

Profile of Pittsburgh's dynamic Charles Owen Rice

Mr. Joseph A. Breig

THE one was a priest who lived almost entirely in his own mind. A second lived in the minds of others. And the third lived in the hearts of men whom he jollied into doing what they ought to be doing.

The third was—and is—wise-cracking, rollicking, hiddenly-serious Charles Owen Rice, Pittsburgh's "labor priest," confidante of civic and labor leaders, friend of the poor, only priest in a full-time government position.

To say that Father Rice is OPA Rent Control Director, czar at $6,500 a year over 400,000 dwelling units housing 2,500,000 persons in nine Western Pennsylvania counties, is to miss the whole point of his extraordinary career.

Much more important is the fact that he is Director of St. Joseph's House of Hospitality, where in the depression days as many as 800 men slept on the floor and cadged cigarets from curious visitors, and that he made Roman collars on picket lines a familiar sight in Pittsburgh.

The thing probably started in the absorbed mind of the late Msgr. George Barry O'Toole of Duquesne University, who once, if the legend is true, studied behind drawn blinds through the night and through the next day, and was discovered vesting for Mass under the delusion that sunset was sunrise.

Birth of the Catholic Radical Alliance

Msgr. O'Toole's ideas, as likely as not, were filtered through the mind of philosophical, pro-labor Father Carl Hensler, and thence into the volatile, merry but strangely bull-dog personality of Father Rice. At any rate, these three started the Catholic Radical Alliance in Pittsburgh.

One who was there remembers a meeting in an empty and dirty storeroom in the slums, where eager and idealistic youngsters listened to Father Rice as he sat on a box in a sweatshirt, expounding the social philosophy of the Church; releasing the pent-up atomic energy of Christian truth and justice.

There was a lot of argument about the word "radical," but Father Rice insisted that it meant getting to the roots, and he said it would attract attention. That it did, with a vengeance, and one may wonder what might have happened to the Alliance had it not coalesced with the Catholic Worker Movement.

"The corporal works of mercy," Peter Maurin was saying, "are the technique" to bring the world to Christ and to overcome communism. The Catholic

---

Joe is on the staff of Cleveland's "Catholic Universe-Bulletin."

Radical Alliance took him at his word and opened St. Joseph House in an abandoned, enormous, barny orphanage in the heart of Pittsburgh's Negro section on "The Hill."

And there cannot be any doubt that the Radical Alliance's ideas found their way into the minds of Pittsburghers because the corporal works of mercy had first found their way into their hearts. You can't call men Bolsheviks when they're feeding the poor and telling the truth!

There wasn't much that Communism could accomplish in Pittsburgh when it was always running head-on into priests and laymen walking picket lines in the cold and the rain, and picking up buggy wanderers off the street and giving them beds and good meals at the expense of the charitable.

The voice of Charles Owen Rice became as familiar to Pittsburghers as their radio announcers'. It is a persuasive, smiling voice, a neat instrument for a mind well-informed, profound enough, and rapier-like in controversy, not above using the short sharp slang that everybody understands.

In public meetings, on the debating platform, and over radio station WWSW where he chats with his listeners for fifteen minutes each week, that voice was heard constantly, defending labor's rights, cutting Communism to pieces, and now and then subtly and kindly inviting lost sheep to return to the one fold and the one shepherd.

Poverty Without the Vow

Perhaps the best stroke of Father Rice's career was his moving into St. Joseph House to live. It was nearly spoiled for him by the men he had befriended. They painted and furnished a room, and by the time Father Rice got there (closely followed by the newspaper photographers) it looked almost too comfortable to be the cell of a man going to live poorly with the poor.

But the public applauded, especially that section of it which remembered that St. Joseph House was crawling and had once been ordered closed by city sanitation-inspectors. That time, Father Rice announced flatly that he would go to jail before he'd put the men on the street; and the incident ended with a Jewish merchant sending beds to get the men off the floor, the sanitation-inspectors sponsoring a minstrel show which raised $3,000, and the newspapers loud in defense of Father Rice.

All this time, the Catholic Radical Alliance was meeting tumultuously in a big room in St. Joseph House, banging out on the anvil of debate the policies and propaganda which did so much to help labor and hurt communism in Western Pennsylvania. Like the Catholic Worker movement, the Alliance damaged itself seriously on the rocks of pacifism, but after Hitler marched into Poland there wasn't much of that, and what

was left disappeared with Pearl Harbor.

The Liberal Bishop of Pittsburgh

Behind the Alliance, behind St. Joseph House, behind the labor schools sponsored by the Alliance and the Association of Catholic Trade Unionists, behind the picketing and debating and Duquesne University's Institute of Labor Relations, is a tradition of episcopal sympathy with the poor and the "ill-housed, ill-fed, ill-clothed" in the Pittsburgh diocese.

Those who have seen what Father Rice and his associates have accomplished do not forget the soup-kitchens on the Cathedral close even earlier in the depression. They remember how the Bishop of Pittsburgh once got in line himself and later whispered, "By George, it's better soup than I get myself—but don't tell the housekeeper I said so!"

They know about the quiet encouragement that came to the Alliance from an occasional episcopal visit, of one of which the story is told that a young man at the door of the Alliance's debating-room one night stopped an unobtrusive priest-visitor and suggested that he wait for a lull in the proceedings before entering, and then took to his heels when, after a considerable wait, he admitted the man and heard Father Rice greeting him as "Bishop."

Nor can they have forgotten the story of the panhandlers on the Cathedral steps who were stepping into the paddy-wagon under the stern eyes of the law one day when the proceeding was halted by the Bishop's question, something like this, "There have always been poor men on Cathedral steps. Am I to be the first Bishop to drive them away?"

The Catholic Middle

By and large, Father Rice has accomplished with stunning success the difficult feat of standing in the Catholic middle between the unjust economic and philosophical extremes of Adam Smith Capitalism and Karl Marx Communism. He has damned them both effectively, the former as "inherently wrong because it sets private interest above the common good," the latter for the now obvious reasons.

In his room in St. Joseph's, which he supports with his $6,500 salary plus donations (there are those who have said he could have raised $65,000 annually with less effort than is required by his Government job) Father Rice lives with his dog, Skippy, his telephone and typewriter.

He likes Browning, Yeats and Chesterton; stogies, semi-classical music, swimming, tennis, ping pong, and mediating, negotiating and arbitrating labor differences.

An Irish Childhood

Born thirty-seven years ago in New York, he and his brother, Patrick, were reared in Ireland by aunts and schoolmaster-uncles after their mother died, and grew up in an atmosphere of

books, Catholicity, and social-conscience.

At eleven, the boys returned to America, battled their way through school and the derision of classmates at their brogue and Eton jackets, and became priests —Patrick now being a Pittsburgh curate, Charles what Lord Halifax once called "a sort of chaplain of the CIO." At Duquesne University, Charles had a stormy career as editor of the college paper, and the faculty was, he says, "obviously relieved when I graduated."

He got his job as Rent Control Director over stiff opposition and only after a trip to Washington to appear before the Civil Service Commission which had flunked him in his examination. As director, he has won Pittsburgh's respect—even the respect of real estate men.

A reporter's dream of a priest, Father Rice has been constantly in the public prints with statements of the Catholic position on social questions. Once he stomped on anti-Semitism among Catholics by calling hatred of any group bluntly a mortal sin.

Today he is what *Life* called "Philip Murray's right-hand man," official arbiter for all kinds of unions, and trusted friend of labor leaders like Murray, Richard Frankensteen, Walter Reuther and R. J. Thomas. He is a firm friend of editor John Collins of the Pittsburgh *Catholic* whose unrelenting stands against economic abuses have not always been either polite or popular.

Scattered all over the country today, in positions of influence and perhaps in hobo jungles, are thousands of men, young and old, who know and defend the Church's social doctrines because they learned to know and love them in St. Joseph House, either as visitors or as "guests." And they are ready to support Father Rice in his contention that Catholic doctrines on social justice, racial equality, and brotherly love are radical in essence and full justification for so challenging and irritating a title as "Catholic Radical Alliance."

The great liberator of Haiti, Toussaint Louverture, received his first name from having been born on the Feast of All Saints, November 1, 'Toussaint' being a local corruption of the French name for the religious holyday. The exact year of his birth is not known. His father had once been in the service of the college of the Jesuit Fathers and had picked up various words and phrases of Latin which he taught his young son. These expressions Toussaint frequently gave out in his speeches and conversation, to the astonishment and admiration of many listeners.

As a slave Louverture and his family went faithfully to Mass every Sunday and feast day, and spent much time in quiet conversation and prayer.—R. Bernard, S.J.

Diocesan Privilege of Faith Cases

Why should our matrimonial courts presume the validity of Protestant baptisms?

Very Rev. Joseph P. Donovan

TO the above caption some priests will glibly retort that there are no privilege of faith *cases* that can be handled locally; there is, though, one such privilege of faith case, and that is the straight use of the Pauline Privilege, the only privilege of faith case falling under diocesan competency. Other priests would add: "It is true that there are in addition a few privilege of faith cases concerning converts from polygamy; but those are of only academic interest to priests in America." Yet the truth is that there happen to be several other privilege of faith cases occurring frequently in this country; and in most other parts of the English speaking world, all of which can be settled by the Local Ordinary, or by his delegate. They are worth considering case by case.

The Helena Case When It Limps

The Helena case could not have happened before the Code, because it deals with a *natural* marriage contracted outside the Church—that is, a marriage between an unbaptized person and a certainly baptized person, or between an unbaptized person and a doubtfully baptized person where the latter baptism cannot be resolved by investigation into either a non-baptism of fact or a non-baptism of validity.

I am conversant with the whole history of the Helena case because two years before that first Papal dispensation I had written an article on the proposition that there was a probability that such unions, not being sacramental and being contracted outside the faith, could be dissolved in favor of the faith. About the time my article appeared a case of this kind went forward to the Holy Office for solution. That case did not reach adjudication; for the baptism was doubtful and in an emergency the Local Ordinary used the Pauline Privilege, a thing that many authors held could be done before the Holy See in the early Helena Case era had ordered all such cases to be sent to Rome.

Monsignor Day of Helena who proposed the famous query was in St. Louis in the Fall of 1923 for the organization meeting of the Catholic Rural Life Conference. Having read my article of 1922, he asked what he would do with a case of an unbaptized man married to an Episcopalian

---

Dr. Donovan is Rector and Professor of Canon Law and Sacramental Theology at Kenrick Seminary in St. Louis.

woman since the Code, where the man was anxious to become a Catholic and marry a Catholic. I suggested that he send a petition to the Holy Office asking that the *natural* bond in that marriage is dissolved by Papal dispensation in favor of the faith.

The following Fall, a day or so before Monsignor Day mailed me a copy of the dissolving rescript, I got the proofs from the late Doctor Hauser of an article taking exception to my thesis by a Doctor of Divinity who had slept long but not well on my article and who contended that my thesis rested on the supposition that a marriage of a baptized person to an unbaptized person is in no sense sacramental; and this thesis is disputed and the Church is powerless to settle this dispute. Doctor Hauser inquired whether I desired to answer my S.T.D. opponent in the same issue, to which question I replied that while the arguments put forth by my opponent were plausible, yet there is no argument that can stand against an indisputable fact; and that I was inclosing a copy of a rescript by which the Holy See had just dissolved a marriage of this kind—I think the month was November, 1924.

Soon this procedure was evolved for like cases:

1. That there be juridical evidence sent to Rome showing that one party to the marriage for a certainty was not baptized before the non-Catholic natural *marriage;*

2. That after the marriage and during co-habitation the said non-baptized party had not become baptized;

3. That there was no hope of the parties resuming conjugal life. Then later the Holy See declared that even if the baptized party is only doubtfully baptized with the doubt insoluble, there could be no using the Pauline Privilege to dissolve that kind of marriage in favor of the faith, but the case was to be sent to the Holy Office for a dispensation from the presumed *natural* bond of marriage *in favorem fidei.* Forthwith all sorts of priests jumped to the conclusion that no actual or presumptive *natural* marriage could be dissolved except by Papal rescript. These priests were either not conversant with centuries of Roman jurisprudence or did not so much as dream of its existence. They didn't advert to one short Canon in the Code by which there could be even *Helena* cases which can be adjudicated at home as well as in Rome. Let us take one such case that came to my attention lately and that constitutes only a single application of a very extensive principle. To the enunciation of that principle.

Canon 1014 In Its Proviso: Canon 1127 In Its Entirety

The first Canon declares that doubtful marriages (in validity, not in fact) enjoy the favor of law except where there is question of the privilege of faith. The second Canon declares that

in matters of doubt the privilege of faith enjoys the favor of law. True, back in the time of Pope Benedict XIV, there was a very extrinsically reputable opinion to the effect that the only power the Church possesses over non-sacramental marriages is to be found in the exercise of the Pauline Privilege. But nearly two centuries before that, Pope St. Pius V had allowed converted polygamists to pass over their first wives where that first marriage was not of certain validity and to choose a favorite concubine for their wife provided that the latter became a Catholic. Then in a decade or so, Pope Gregory XIII allowed converted slaves who could not reach their marriage partners by reason of physical or moral impossibility to marry in the faith and to remain with their new partner even if before the time of the second marriage the first partner had been baptized. This by the wildest stretch of the imagination cannot be considered the dissolution of a legitimate marriage, but it is the sundering of a sacramentalized marriage which as such was never consummated. Cardinal Gasparri in the post-Code edition of De Matrimonio (Volume II, para. 1168) holds that this Canon 1127 is of universal application in the matter of privilege or favor of faith and includes Papal dispensations no less than every phase of the Pauline Privilege. But to the case:

Since the Code, a Methodist man marries an unbaptized woman. Some time after, he enters the Church. Eventually he is divorced by his wife for unfaithfulness. Now the unbaptized wife wants to embrace the faith and marry a Catholic. The husband has forfeited the right to live with her and since the marriage was a natural marriage, contracted outside the Church, it can be dispensed from either by Papal rescript or by force of law, if it should turn out that the doubtful consent before man is really valid before God. But in case the original consent is truly doubtful, the Local Ordinary applies the presumption of Canon 1127 and declares the new convert is conjugally free. Then if an actual bond exists, it becomes sacramentalized by the second baptism; still, at the moment of the new marriage, the Church dissolves the former unconsummated sacramentalized marriage. The same thing was done in those slave marriages by the constitution, *Populis* (Jan. 25, 1585), of Pope Gregory XIII when the distant partner had in the meantime become a Catholic.

Becomes Catholic; Turns Renegade

A case in point was presented to the Holy Office and decided by that Tribunal on April 20, 1899. This was the case: The husband of a legitimate marriage becomes a Catholic. Later on he and his unbaptized wife begin quarrelling. She separates and eventually expresses the wish to become

a Catholic and to marry a Catholic. The husband had contended that he was never truly married to the woman. The Holy Office directed that the couple be reconciled if possible and resume their marital relations. If this proved impossible, the Local Ordinary can declare the woman free to marry on the ground that the original marriage being doubtful (if such be found the case) is presumed invalid in favor of the faith. This same principle can be applied where the Pauline Privilege cannot be used, as in the case where the partners of a legitimate marriage separate and one wants to become a Catholic and marry a Catholic, and the other party would give a favorable response to the interpellations, in fact would be willing to become a Catholic, but the other party is good for nothing, not worth living with, and the first party could never bring himself or herself to live with that separated partner. If the original consent in this marriage is solidly doubtful, the Ordinary or his delegate can apply the principle of Canon 1127.

It strikes me that these marriages of doubtful consent coming under any kind of the privileges of faith, where one of the parties is desirous of becoming a Catholic, are now numerous and will in the future be still more numerous. Nor let the objection be made that the allowing of so many converts to marry again on entering the Church will tend to weaken the marriage bond among Catholics by inheritance; for I counter that the said bond has already been greatly weakened and the cause is not the example of converts in numbers getting conjugal liberty where God allows them that privilege. The cause is rather the growing secularizing of our Catholic population brought about by pulpits and schools working on the fallacy (to appropriate the thought of a great present-day layman whose praises for apostolic work are in all the churches), brought about, I repeat, by the fallacy that the academic teaching of religion produces live, virile, apostolic Catholics; whereas the want of inducting young and old into the ways of Christian living is the thing that is fast transforming our unformed Catholics into downright secularists.

The Holy Office was of a different mind than our objectors are, when it answered a query of the Bishop of Alberta on December 9, 1874, quoting the words of Pope Gregory XIV about it being the Church's rule to give conjugal liberty to converts to the faith from non-sacramental marriages and citing the example of a polygamist who wanted to become a Catholic, yet wanted to pass over his first wife to marry another woman on her conversion and who was let do this because his legitimate marriage on investigation was found to be of truly doubtful validity. That Tribunal further declared

that in similar doubts of marriage validity where the privilege of faith is concerned, to act otherwise would be against all law and equity and would tend to deter altogether polygamists from embracing the faith. And who are we after all in this post-Christian generation to deal with the marriages of converts as if all of them were sacramental and consummated?

Still Other Cases

We mean under the privilege of faith. Of course the sacramental or the presumptive sacramental marriages of converts cannot be touched at all on the ground of the privilege of faith. To illustrate: Here are two certainly baptized non-Catholics. They are long separated. One becomes a Catholic. The consent could be proved doubtful. But that means no more then if two Catholics were doubtfully married; for the favor of marriage obtains here, not the favor of faith.

The same holds true if two non-Catholics are both doubtfully baptized with the doubt insoluble. These latter two also are presumptively married until the contrary is proved for a certainty.

Yet there are vast numbers of non-Catholics who have undergone a baptismal rite, who can be found on intelligent investigation to be either actually or presumptively unbaptized; I mean by this that the baptismal rite itself is either lacking in due form (as that of the Unitarians and Universalists, not using the Trinitarian form at all, or using it in a declared Unitarian sense), or without due matter (as in not a few instances where one person pronounces the words and another applies the water). These lacks of form and matter are relatively few, though. The big source of invalidity is a lack of due intention.

"Granted," comes a quick response; "but there is no proving the absence of valid intention in a given case, since the intention by its nature remains hidden."

The objection, if made four centuries ago, would have been temporarily silencing. But with the advent of the Edwardine Ordinal and the Elizabethan Communion Service, the whole theology of sacramental intention has been fully and distinctly developed. For the history of the loss of two sacraments by heretical intentions as expressed in heretical rituals, has pointed out a way of ascertaining an heretical intention for a certainty.

Heretics Have Way of Manifesting Heretical Intention

Cardinal Pole, sent to England to reconcile the Church there with Rome, found priests ministering at the altar who had been ordained under one of three different Ordinals: The Edwardine Ordinal; an Eastern Ordinal; or the Roman Pontifical. The Cardinal asked how he was to appraise these ordinations. Rome

requested the respective Ordinals and then reached this decision: He was to re-ordain (not conditionally ordain) all those ordained or consecrated under the Edwardine Ordinal. The form and matter could have sufficed for valid ordination; but the deletions and the circumstances of these deletions indicated the intention to exclude priestly powers from the rite used; yet French scholars a hundred years afterwards fell into the fallacy of arguing from what could have been to what really was—a celebrated French priest having published a book on the validity of Anglican Orders. And so too did most Continental theologians and canonists of the late eighties fall into the same fallacy when the question of Anglican Orders was re-opened. These uninitiated experts missed the whole fact of heretical ritual. They had to be told by Pope Leo XIII in the Re-condemnation of Anglican Orders that by these deletions the makers of the Anglican Ordinal showed a heretical animus destructive of the Sacrament of Orders; the makers and users of that Ordinal wanted Christian ordination *minus the power of sacrificing*. But the major premise of the Pope was that whosoever draws up a ritual for the administration of any sacraments with the intention of doing something different than the Church does, or excluding something inseparable from the sacrament being administered, then the user of that ritual is presumed not to confect the sacrament in question.

Bishop Scott, one of the eight faithful bishops in 1558, in arguing against the proposed and afterwards the adopted Communion Service of Queen Elizabeth, clearly grasped this principle; for he pointed out, like the true confessor of the faith he was, that "this be no Communion; because there can be no Communion without a Consecration, and there is no Consecration, for there is no Consecratory intention as is shown by the fact that the *quam oblationem* prayer immediately before the words of Consecration was deleted 'that it be made for us the Body and Blood of our Lord Jesus Christ.' Then too at Communion the priest doesn't say 'receive the Body of Christ' but he says, 'receive these elements of bread and wine.'" Yet real priests stood at those Communion tables and they recited the words of Consecration with bread and wine before them; yet consecrate they did not. Instead of saying mass, they travestied the mass. Why cannot the same thing happen when sects have baptismal doctrines that are essentially heretical? And it does happen when these sects put forth their baptismal heresies in rituals either of a formal or an informal nature.

And the Rituals Are Heretical Not Only In Animus

As far back as 1931, in the February, March and April issues of *The American Ecclesias-*

tical Review, I cited the baptismal beliefs of a plainly heretical nature of our three largest Protestant denominations and the rituals by which these beliefs are carried into effect. I quoted also the heretical paraphrases by leading ministers giving the meaning that is ordinarily given by ministers of the given denominations to the baptismal formula. I know of no one who has since attempted to challenge either the correctness of the facts cited or the conclusion drawn therefrom. These three denominations were: Baptists, Presbyterians, and Methodists. Last Fall a year ago, in *The Homiletic Review,* I did the same for Congregational baptisms. I still contend that all four denominations (they comprise something like two-thirds of all American Protestants) use a patently heretical ritual of baptism; and that where in individual cases an investigation does not show that the minister had a valid intention for a certainty in spite of using an heretical ritual, the baptism conferred must be presumed to be invalid. Otherwise the presumption acted upon by Pope Leo XIII and by the two Popes of the mid-sixteenth century cited by him, must fall.

But Ministers Want to Give Christian Baptism

Yes; so did the makers of the Edwardine Ordinal want to give Christian ordination, but as Cardinal Gasparri (having learned from the hard way) remarks: It is not enough to want to do what Christ wants done, if at the same time there is a more specific intention excluding something inseparable from the sacrament being conferred. The Cardinal points out in his *De Ordine* that the Anglicans did want Christian priests and bishops but at the same time they did not want *sacrificing* priests and bishops, but preaching and Communion-giving priests and bishops. Now if the above sects (and others) want Christian baptism, but at the same time insist on excluding from their baptismal rite regeneration, then they must be presumed not to baptize unless in individual cases a valid intention is present in spite of the use of an heretical ritual.

Why apply the principle of an heretical ritual in the case of one sacrament and refuse to apply it at all in the case of another sacrament? Why are priests who should be concerned with this matter so sure of themselves without having investigated any one of these four sects who are alleged to baptize invalidly by reason of an heretical ritual? Or, if they carry on an investigation, why do they confine themselves to the kind of questions asked the minister which in principle would prove Anglican Orders at least doubtfully valid with a doubt insoluble and would prove likewise that those apostate priests under "good" Queen Bess actually said mass when they stood at their Communion tables?

The principle of heretical ritual is sound. It has been declared by Pope Leo XIII to be applicable to one and all of the sacraments. There is an antecedent probability that some of the sects may use such kind of ritual in baptizing. Then there is the age-old practice of the Church which demands that if the good of souls is at stake the said antecedent probability must be tested out. Who will deny that we have tens of thousands now living in crooked marriages which could certainly be fixed up if certain of the biggest denominations use certainly heretical rituals of baptism? Zealous missionaries in all ages have done things a hundred times harder to bring salvation to a single dying child. Parkman goes so far as to say of the early Jesuits in this country that one of them would think the labors of an entire life well repaid if at the end he was able to confer baptism on one child going out of life. Here is a vast missionary field for the most part still uncultivated. How long is it to be left in that unfruitful condition?

Exposing Communism

If you want an authentic example of the unethical directive that the end justifies the means, go to the spoken and written language of Lenin and Stalin. You will find the murky principle delivered without any qualifying phrase by these two apostles of the communist creed. Over and over Lenin and Stalin have stated a vicious means to achieve an objective, as you learn from Mr. Bullitt's recent book on Soviet Russia. Thus in 1927 Stalin said in an address to an American labor delegation: "The Party cannot be neutral to religion. It conducts anti-religious propaganda against all and every religious prejudice. Anti-religious propaganda is a means by which the complete liquidation of the reactionary clergy must be brought about." Which is a bad means to a bad end.

Lenin is even less reserved: "It is necessary to use any ruse, cunning, unlawful method, evasion, concealment of truth" to realize communist objectives. According to the Soviet creed communism is to be established throughout the earth, (1) by class warfare, that is to say revolution within non-communist states, (2) through the conquest by the Soviet Union of non-communist neighboring states, to be followed by annexation or by the installation of puppet governments directed from Moscow. Space forbids more extended quotation from the condensation in **Reader's Digest** of Chapter II of Mr. Bullitt's intensive study of Russia. It is a revealing study which shows us the naked reality of the communist system.—**Ave Maria.**

Pastoral Counseling of the Alcoholic

What to do with the alcoholic

Alban Carroll, C.P.

MANY priests, when faced with the problem of how to deal with the alcoholic, feel totally inadequate. And yet the writer, in the course of a rather extensive and intensive study of the problem, discovered the amazing fact that many of those most successful in this work are not at all what we term "trained men." It is safe to say that very few have the education in psychology and pastoral counseling which every priest gets in his course of studies and uses in the confessional.

Last summer at the Yale School of Alcohol Studies I noted that school teachers, social workers, prison officials and ministers predominated. The staff of the New York Bureau of Alcoholic Therapy has no specially trained men. Its head and founder, Mr. Edward McGoldrick, was formerly a lawyer. "Alcoholics Anonymous" makes no pretense of needing highly trained specialists. While I am more than willing to admit that a good psychiatrist is fully equipped to deal with alcoholics, yet the ordinary victim fights shy of him, simply because his questions often imply a mental case.

Father Alban is stationed at Our Mother of Sorrows Monastery, West Springfield, Mass.

Not long ago I asked a prominent alcohol specialist what I should do with a woman alcoholic who came to me in confession. He first suggested medical care, if that were needed. Then he recommended membership in "Alcoholics Anonymous." But, suppose the "AA's" were not known in the neighborhood? He then told me that he had merely mentioned the above as alternates to what he considered the only real solution. I admit I was somewhat stunned when he said: "Why don't you yourself handle her case?"

And that is precisely what I would say to every priest to whom the alcoholic comes for help: "Why don't you yourself try to handle the case?" He can do so, because he has more than enough basic training. All that is necessary is a real willingness to help, patience, tact, sympathetic understanding and common sense.

Resources and Advantages

The priest has a unique opportunity of remote preparation for the counseling of alcoholics by the fact of his contact with his people from the cradle to the grave. He is part of their thinking and a part of their group. Therefore, when a problem arises, such as alcoholism, the

victim quite naturally finds his way to the priest, because in the past he has known and trusted him. This contact also paves the way for instruction of the family of the alcoholic—a very important item in the "cure" of the victim.

The use of the confessional gives rise to a very special and privileged relationship, both in the traditional and legal sense. The alcoholic can be certain that his secrets will be kept inviolable. Not only that—the priest as confessor represents God. This is almost an ideal situation for pastoral counseling.

Not being professional, no fee is charged. A person coming to us for aid knows we have no financial interest, and, hence, what might be a great obstacle is automatically removed.

Then there are the social resources—"interest groups"—into which the alcoholic can be introduced. Even though it is only a bowling team, it opens new vistas, breaking down that terrific sense of "aloneness" and egocentricity from which most alcoholics suffer extremely. Most priests have good professional contacts—good lawyers, good teachers, good social workers and good physicians—with whom they can frequently consult without the background of the clinic or official set-up, which is often a distinct disadvantage in dealing with the alcoholic.

And lastly, we have singular religious resources, many of which are unknown to all others engaged in this work. Even "Alcoholics Anonymous," which insists on the acceptance of a Supreme Being "as the individual knows Him" and of the "Twelve Steps"—eight of which include the idea of God—even these have not the advantages open to the priest under the heading of religious resources. Instead of being vague and indefinite, the priest can be clear and precise. Because of his ordination, he most fittingly applies the Word of God. His interpretation of ethical and moral principles is definite and sure. He has a sound theology, which, when properly applied, is a powerful stimulus for the guilt-ridden alcoholic. The doctrine of original sin, which has left us all weak, miserable sinners—the fact that the Church is a fellowship of sinners, not saints—the belief that regardless of what we have been in the past, we are still potential sons of God, and can become so actually by the grace of God and sincere effort—these fundamental truths can be of tremendous help when brought home to the alcoholic. As a dispenser and channel of grace through the Sacraments, the priest has no equal. Then, too, he is the teacher par excellence in that most necessary science—the science of prayer.

A great variety of circumstances—anxiety, fear, frustration, suppressed aggression—generates tension in the modern man, and ways must be found to reduce that tension. The alco-

holic uses the most undesirable form of release. Religion supplies the most noble, the most justifiable, the most powerful answer for the release of these tensions. The priest, as the representative of religion and as counselor, is best suited to help the alcoholic find his true relation with his Maker, to put trust in Him, to follow His guidance, and to do his part manfully. "The Lord will provide the dinner, but He won't cook it."

Sacerdotal Approaches to the Alcoholic

There are four different departments of his work with people by which the priest approaches the alcoholic. The first might be termed his educational, instructive or preventative opportunity. Here again, we have remote preparation of the alcoholic. Occasional sermons should be preached, not precisely on total abstinence, but rather on the natural and supernatural virtue of temperance and their innumerable applications; factual discourses on the dangers of abuse or the intelligent use of alcohol; practical talks on such topics as "Juvenile Drinking," "Social Drinking" and "the Alcoholic."

Moreover, in his informal talks with groups, certainly in his school and religious education groups, some mention should be made of the problem of alcohol and the newly discovered facts about alcohol. Sound religious education must include sound emotional training, and if the emotional life of children is smoothly developed, the chances are they will become well-adjusted adults with less neurotic misuse of alcohol.

Our relation with the family and associates of the alcoholic is a second area of approach. Often they are the first to come to us with a specific problem. This offers a valuable opportunity for explaining hitherto unknown facts about alcohol addiction, thus establishing objectivity on their part, which is one of the most important single factors in the cure. Practical suggestions and practical information; how to get in touch with such organizations as "Alcoholics Anonymous"—all this can be passed on to family and associates.

The preparation of the alcoholic himself for receiving assistance, either from the priest or another, is another approach. It is sometimes necessary that he be a specialist. The priest has done well a ticklish task, if by his understanding attitude, he so disposes the victim that he freely goes to the specialist and says: "I am ready for help."

And finally, there is direct counseling itself. In his approach, the priest must be both a friend and the authorized representative of God. In a manner of speaking, he must be human and divine. The alcoholic must find in him an intelligent and understanding friend, one who is willing to stand by, even

though there has been sinning and degradation together with the illness and emotional inefficiency involved in the situation. He must have kindness, tact, and almost infinite patience. It is a peculiarity of alcoholics that they always hurt most those closest to them. Hence, as an understanding friend, the priest must learn to take abuse. When this point was being treated by a famous lecturer, one of his hearers stood up and asked: "For God's sake, do we have to be pin-cushions?" The lecturer answered: "Yes, for God's sake, we have to be pin-cushions!" As a representative of God, the priest will hate the victim's failings and sins, but he will love the man himself.

Alcoholic's Approach to the Priest

Before dealing with the technique of counseling, it may be well to add first a few words regarding the approach of the alcoholic to the priest. He may come voluntarily, and nothing better could be desired. There are those who have a disguised approach: A man is critical of other matters and is merely sounding out the priest. He may be sent, and his coming is merely to please those who send him. He may be forced to come by the wife or the court—the "mailed fist in the silk glove: 'Go see the priest or else!'" Then finally, the priest may seek out the alcoholic.

It is extremely important to find out why the alcoholic comes and to handle him accordingly. If there is an element of "force," however thinly veiled, the priest must be most careful lest he align himself with this element and lose all before he is fairly started. The alcoholic, no less than the rest of us, will not be forced. We have to pull with him, not shove him. Most alcoholics are extremely selfish and self-centered. We must be careful to stay on the side of his ego. And we must be careful to drain him of all hostility, if we expect to be of benefit to him.

A good illustration: A man, well-known for his excesses, appeared at a certain rectory. In a surly voice he brusquely announced that, "The wife sent me over to see you about my drinking." The priest wisely sized up the situation, and for some fifteen minutes talked about everything under the sun — except alcohol. He was kindness and affability personified! Very tactfully he let the man know that the interview was over, informing the man that he should feel free to drop in any time he was passing. The alcoholic was nonplussed! It would never do to go home and tell his irate wife that alcohol was not even mentioned. Taking his courage in his hands, he blurted out that his drinking was why "the wife" insisted on this visit. "Well," said the priest, "you can tell her you did mention it," and he conducted the man toward the door. The alcoholic could not understand this attitude; he fully expected to be "bawled out," and

he came full of concealed hostility, all prepared to "take it on the chin." Just before the door was reached, the priest stopped. Very sincerely and very honestly, he told the man that if he himself thought the priest could help him, not to hesitate, day or night, to come to him; he has had much experience with such cases; he knows well the power and compulsion of alcoholism; he will be kind and understanding, but, of course, everything depended upon whether the man himself wanted help. The last thing he would want to do would be to force him to do something he didn't want to do. The alcoholic would have to be pretty far gone who would not respond, as this man did: "Well, Father, I have been drinking too much, and maybe you can help me."

Dangers and Limitations

While the priest has splendid resources and opportunities, he also has dangers and limitations. The first one is the undeniable fact that most alcoholics look upon us as having that "holier-than-thou" attitude. Or we are classified as "stuffed shirts" and "reformers."

A second limitation arises from the fact that we are not specifically trained for all the ramifications possible in this field. We are neither psychiatrists nor medical doctors, hence, our skill is necessarily limited.

Then again the time element is important. In the beginning, it may be necessary to see an alcoholic daily, then several times a week. At the same time, there are other problems and duties that demand attention.

And finally there is the danger of emotional involvement. The priest must be objective. This involvement, or its possibilities, sometimes gives rise to difficulties, because of the criticism of others who feel that too much time and care is given to a particular individual, one who sometimes has liquor on his breath.

One Sunday the missionary spoke on hell, and, in accordance with his custom, left the picture in the chapel which was the artist's conception of that place of torment. But he had scarcely left the chapel and was walking over to his house for breakfast when he heard the natives in the church laughing and even screaming with joy.

"Silence!" roared the good priest, rushing back to the chapel. "Hell is no laughing matter. That picture should not make you happy; it should make you sad."

"But Father," said one of the natives, "Don't you see what we are so happy about?"

"No, I don't," he replied.

"Well," explained the native, "we are happy because we looked at the picture and saw that all of the people who are in hell are white."—**The Liguorian.**

Angelus at the Tabernacle

Francis P. Donnelly, S.J.

Thoughts on the Annunciation

"THE angel of the Lord declared unto Mary, and she conceived of the Holy Spirit."

When I kneel before you, Lord, to recite my Angelus, I pray that you will give me the faith which my Mother Mary had when she heard the message of the gospel. She was asked to believe in the Incarnation of God and in her own virgin motherhood. She believed but in her prudence inquired how such a miracle could be. She was reassured and the wonder of wonders came to pass. I recall your revelation of the miracle of the altar and how many refused to believe when you declared yourself the living Bread that came down from heaven.

Grant me, Lord, a little of your Mother's supreme faith when she knelt in prayer listening to the angel. You, Lord, are my angel. I invite you to come to me as you came to your Mother. You are the living Bread, and I wish that I might be able to say as your apostle said, "I live; no, not I, Christ lives in me." I believe, indeed, but with the one in your gospel, I beg, "Help my unbelief." My faith is not the Angelus faith and compared to Mary's faith mine is as if it were not.

"Behold the handmaid of the Lord. Be it done to me according to thy word."

My faith made strong will strengthen my hope. "Faith is the substance of things hoped for." Your Mother's faith went at once to complete acceptance in the good work of my redemption. She devoted herself forever and perfectly to the work revealed to her. Others may call her blessed, but she calls herself the handmaid. She was that in life and in death, and I know that as she knelt before your tabernacle she was ever the obedient, the loving handmaid. Make me, Lord, and keep me ever your servant as Mary was.

Your word comes to me in every duty of my life whether joyous or painful. Before you I renew my resolution to rule my every act according to your word. I can never forget that, from Nazareth to Calvary and before and after, your Mother did everything in full accordance with your word. My hope is encouraged by her example and is made fearless by the grace of the Holy Spirit and is filled with life by your presence before me.

"The Word was made flesh and dwelt amongst us."

If faith and hope are made vigorous before your tabernacle, Lord, surely the greatest of virtues, charity, will have new life and vigor from you. The revelation and Mary's cooperation are set forth in the first ver-

sicles of the Angelus, and in the last versicle the consummation of the angelic message between God and man. To wish to be like another is a proof of love, and when the one is God and the other man, where unlikeness is infinite, to achieve likeness is to manifest supreme love. What then am I to say of the charity where you, my Lord and God, deigned to become my very food and drink? I am helpless to describe that charity which comes to me from your tabernacle. How insignificant and cold is my most fervent love of you in the Blessed Sacrament! Lord, make me more like you who through Divine charity became man and then became Bread to be more like me.

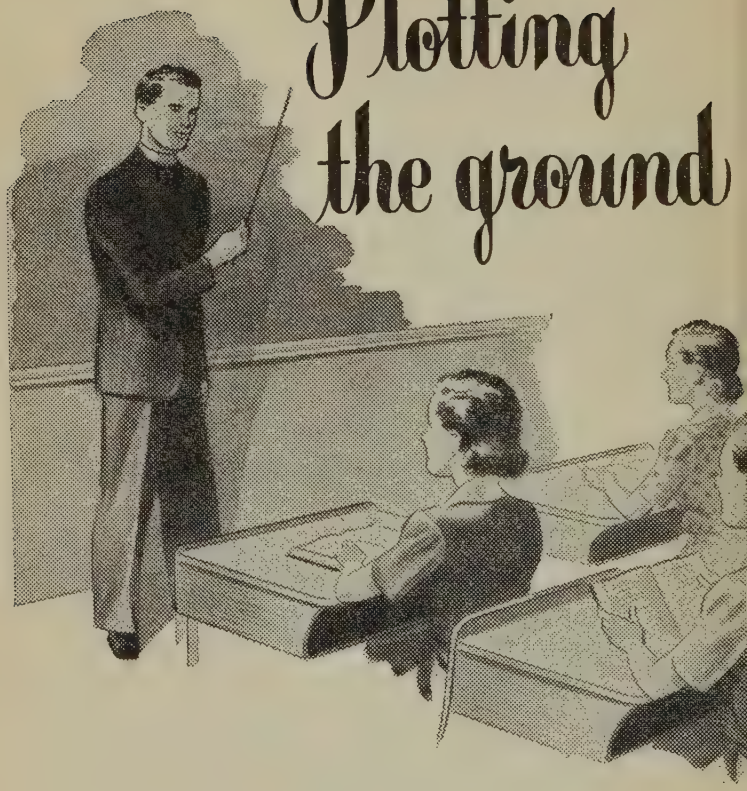
If you had put yourself, Lord, in some one, inaccessible place, my sluggish charity would be spurred to life and vigor by the favor. No, Lord, you did not keep yourself aloof, you dwelt amongst us. St. John was filled with joy and wished all to rejoice because he had seen the Lord with his own eyes and had touched Him with his own hands. My heart then should overflow with joy when you become my very food. John, the apostle of love, tells me that he who keeps the word of God, in him in every deed the charity of God is perfected. I conclude my Angelus, asking you to pour into my soul the graces of faith, hope and charity, inspired by your sacramental presence.

Program of a Catholic Editor

"My sympathy goes out to those who are naturally pious and who need a strong foundation of intellectual principles in order to keep themselves up to the mark; who are constantly being flooded with all sorts of anti-religious ideas which upset their minds, destroy their grip on the faith, and drag them down —some into indifferentism, others into positive unbelief. Such men, I say, need fortifying intellectually. Their minds want filling with Catholic ideas and Catholic principles and Catholic knowledge—so that they can give a reason, to themselves and to others, of the faith which is still precariously lingering in them. I want to draw back those who have already gone far on the downward grade, and also, by anticipation, to keep back those who are in danger of beginning to slide.

"Hence my own program is, first, to furnish the more or less educated reader with a mind full of Catholic knowledge, both of facts and principles; secondly, to present this knowledge in so simple and entertaining a way as to make him feel interested and appreciative, and to wish for more."—Ernest R. Hull, S.J., in the **Bombay Examiner.**

Plotting the ground



for religious instruction classes . . .

Teachers find the *Confraternity* MESSENGERS an invaluable aid in teaching religion to Catholic children who do not attend Catholic schools. Not only is each issue skillfully adapted in material and vocabulary to the three principal age levels, but the whole ground to be covered in the course of the year is carefully mapped out beforehand.

The principal theme for the current year is the Commandments, and with the furnished outline of material the teacher knows in advance, for the entire year, the subject to be treated in each issue. The *Confraternity* Editions of the YOUNG CATHOLIC MESSENGER and the JUNIOR CATHOLIC MESSENGER are planned to correspond each year with one of the three principal divisions of the Baltimore Catechism, so that the entire ground is covered in three years. The *Confraternity* Edition of OUR LITTLE MESSENGER for primary grades is devoted to preparation for First Holy Communion.

124 E. THIRD ST., DAYTON 2, OHIO

GEO. A. PFLAUM PUBLISHER INC.

TREASURE CHEST, the new comic magazine especially prepared for Catholic children, has won the endorsement of teachers and parents as well as the approval of children because it has all the entertainment value of the ordinary comic magazine with none of its dangers.

Jocist Founder Visits America

Edward J. Mattimore

A session with Canon Cardijn

ON July 16, an informal but important meeting of priests was held in Chicago at the Headquarters of the Catholic Action Federations. The purpose of the gathering was to hear a talk by Canon Cardijn, first apostle of Jocism, a Papal-approved form of Catholic Action. Of the hundred priests present, many had traveled great distances to hear a report on Catholic Action in Europe from one who had recently talked with the Holy Father and had given a series of lectures to students at the Gregorian and Lateran Universities in Rome. Although minus all the fan-fare and publicity which accompanies the modern idea of a conference, the priests in attendance are of the opinion that this meeting with Canon Cardijn was of major importance. The Canon is recognized as the priest who devised a plan to make Catholic Action a practical and workable solution for the modern problem. His work always had the complete approval of Pius XI who referred to the Jocist movement as "genuine Catholic Action." That the present Pontiff is equally zealous for this type of Catholic Action is apparent from his instructions to Canon Cardijn in a recent audience wherein he heartily approved the Canon's visit to the Americas. The Chicago meeting gave much needed encouragement to the American priests who see Catholic Action as the only means of bringing the lost masses back to the Church.

Present Pontiff Approves

Of particular interest was the assurance from Canon Cardijn that Pius XII has endorsed, completely, the policy of His predecessor in regard to Catholic Action. In April of this year he had written to the Belgian Chaplain, as follows:

"Special words of encouragement—and indeed We are not sparing of these — are justly owing to their devoted chaplains, whose number we can only hope to see multiply in order to answer the increasing appeals which rise from a multitude of young men and young women of the factories and workshops, who are found too often without pastors and who will therefore become the prey of evil shepherds and wolves . . .

"We realize the chosen place you hold in Catholic Action, for the strengthening of which Our predecessor, Pius XI of holy and revered memory, worked so hard and which We Ourselves feel so

---

The writer is a pastor of the Toledo Diocese.

eager to see extend and prosper for the salvation and peace of the world."

There were several instances wherein the Canon told of the concern of Pius XII for the success of the movement of specialized Catholic Action. One followed a statement of a certain French Cardinal to the Holy Father that "the masses of laboring people of the world know nothing of the social doctrine; the masses of the laboring people believe nothing of the social doctrine of the Church." Horrified, the Pope asked: "Is it possible that after *Rerum Novarum, Quadragesimo Anno* and after all the centuries of preaching the gospel of Christ, the Social Doctrines are not known and believed?"

Honestly now, what would *you* reply to that question?

Quoting from another conversation with Vatican leaders, Canon Cardijn made the admission that "the scandal of this century is that the Church has lost the masses." And, stated Pius XII, "These masses must be the aim of the apostolate to the working classes."

Canon Cardijn became acquainted with the loss of workers to the Church when as a youth he saw practically all of his young friends apostatize after a few years in the factories around Brussels. And as a young priest, the workers were the objects of his special zeal. Out of this was born Jocism wherein by special training and guidance young workers were equipped to meet the problem of the surroundings in the factories. Souls were being lost as a result of the continuous conversations on religion, morals, recreation, boy-girl relationship, marriage and other social questions. Added to this was the printed matter of a most indecent nature which was passed around as a further diversion from what Christians would like to call "the sacred character of work."

Most priests, who are acquainted with the problem, admit that conditions are as bad, if not worse, here in America. What unspeakable things were reported out of the factories during the war years! And who can report any change for the better?

Apostolate of the Laity

To meet these and other problems Canon Cardijn recommends intensified programs of Catholic Action. There must be, he says, a host of young zealous people who are prepared morally, religiously and intellectually; they must be instructed on the Christian concept of work and given the Christian answer to all the questions which are discussed in their environments. Save the young man, and you will likely save his future wife and children;—but lose the young man, and in most cases a family is lost to the Church. Where that is multiplied over a period of

years, there is the actuality of the *masses* being lost to the Church.

In his early days as a priest, Canon Cardijn waited outside of factories to find young workers for his cause. But neither he, nor other priests, can do much more than "wait outside," not only of the factory but of every other place where people work, play and generally speaking—live. The priest has the church and the school, but that isn't where all the trouble exists. Required then, are lay-apostles who can permeate within the masses, guiding, teaching and instructing by word and example.

An International Congress of Jocists, held this summer, gave every evidence that the movement had survived the War. Cells existed throughout Europe during the time of hostilities; and every prison camp had its cell or cells; some fine leaders gave their lives, others survived to start new groups which are now a positive force in Belgium and France. A Pan-American Study-Week was held July 25 to August 1, in San Jose, Costa Rica; this was attended by many chaplains from North, Central and South America. Next year, Canada will be host to the International Congress of Jocists. Plans of action to influence, change and correct society are being formed out of Canon Cardijn's technique of "Observe, judge, act." This is one of the good things that is happening in this pretty crazy world. Prayers are requested that the Holy Spirit may guide and strengthen all apostles of Catholic Action, while giving particular guidance to the number one Jocist Chaplain, Canon Joseph Cardijn.

Negro Priests

It is interesting to know there are 22 Negro priests in the United States. Most of them belong to the Society of the Divine Word. One is a Josephite, one a White Father, one a Missionary Servant of the Most Holy Trinity, and five are diocesan priests. They are dissipating the notion, often heard while travelling through the South, that "the colored people prefer white to Negro priests." After two visits to St. Augustine Seminary in Bay St. Louis, Mississippi, conducted by the Fathers of the Divine Word, and talking to their all-Negro seminarians; after seeing the work done by Negro priests in the Diocese of Lafayette, this columnist has been one hundred per cent for colored priests in every Negro district.—David Goldstein in the Boston **Pilot.**

There is a proverb that philosophy bakes no bread, but because of a bad philosophy much flour has been burned in the baking.

The Office—the Prayer of Christ

Opus Dei et sacrificium laudis

M. Eugene Boylan, O. Cist. R.

EVERY priest has heard of—and tried — many devices that might help him to say the Office well. To have an intention for each hour, or even each psalm, to associate each hour with some mystery of Our Lord's life and death; to visualize the Saint of the day, or the Angels, or Our Lady or even Our Lord Himself as saying the Office with us. Such plans may be used in so far as they prove to be helpful; for many, however, they soon fail to help, and ultimately may even become a hindrance.

One must allow oneself sufficient time to say the Office properly. While many priests find that a brisk recitation is necessary to avoid distractions, precipitancy is always an enemy of devotion. The place, too, is a difficult question. The ideal would be to recite it before the Blessed Sacrament—but this is not always practical. The sound rule is to say the Office in the way one finds best. There are some men who can be quite recollected in the middle of a crowd; others must have peace and quiet. Some men find that an effort to preserve external "recollection" is a distraction from internal recollection, while others know that their only hope is to preserve a proper exterior attitude.

This question, like that of duration and that of fixing a set time each day for the Office, is difficult, but they all must be faced and settled with decision. We grant the innumerable difficulties, but where there is a will there is a way. We shall discuss the finding of the will further down, and, that found, we are confident that the way will find itself.

It is of course impossible, even if there were time enough, to follow in detail all the thoughts of all the psalms. One could, however, decide to say one hour, or one nocturne each day, a little more slowly than the rest; the particular part being varied from week to week. Alternatively, one could pause at a particular verse in each psalm—an 'old friend' with an old friend's message and association; these pet verses could be marked as they come to our notice. It is excellent to associate each psalm with one or two particular verses and to let the idea of those verses occupy our mind for the whole psalm. The question of attention may be dealt with in that way. There is, of course, no need to remind readers of the doctrine of St. Thomas about attention: we attend to the saying of the Office, to the things said, or to the Person to Whom

they are said. In regard to the Office we may add a fourth possibility—that of attending to the Person Who is really saying the Office.

Who Says the Office?

In fact this, to our mind, is the cardinal point of the whole question, and it is due to our over-looking it that most of our problems arise. If our habitual attitude with regard to the Office is correct, and if we start the Office properly, the rest should look after itself. Of our attitude, we have already said something; now let us consider how to start the Office.

The Office itself gives us the answer to this question. It opens with an appeal to God to hasten to our aid and then immediately asserts the purpose of our prayer and petition, by the Gloria Patri. Thus the Divine Office should commence with a spiritual communion, which can hardly be better formulated than in its own opening words: *Deus, in adjutorium meum intende; Domine, ad adjuvandum me festina.* The sincerity of this petition is the important thing. It implies a sense of the inadequacy of our own prayer and a true zeal for the glory of God: it rises from a lively sense of our need for union with Christ Who alone can give adequate praise and glory to the Blessed Trinity, loyal sharing of His "mind," and a confident trust in His merits and pleasingness in the sight of the Father. All this depends greatly upon the spiritual life of the priest.

Dispositions Required

We have already indicated some of the methods of developing this interior life. Let us here summarize the result of some future discussions, by saying that the fundamental virtues required for the Divine Office are those required for every other part of the spiritual life, namely, faith, hope, charity, humility, and abandonment to the will of God. We must have faith; without it, we do not know God, we do not see any value in prayer, we are ignorant of our share of Christ's merits, we cannot realize that all the work of our ministry is a supernatural one dependent on grace and upon those means by which grace is brought down to earth. We must have hope; without it prayer is but folly. We must have charity, for without charity all else profiteth nothing.

It is only the love of God that can properly animate us in His service. And it is especially necessary for the Divine Office for there is less room there for the gratification of self-love by our own activity and success than there is in some of the more active works. This charity must manifest itself in the love of our neighbors. Otherwise we lie.

So true is this of the Divine Office, that we must commence the recitation not only by a communion with Christ, our Head and Saviour, but also by a communion with our neighbor—with

the members of Christ, with those whom He wishes to save. Unless we say the Office in union with Christ and in His Name, it is fruitless. Unless we say the Office in union with the members of Christ, much of it is often meaningless. That is why so much of the Office seems affected and futile; we are saying it in our own name and for ourselves, instead of in the name of, and for the whole Christ.

An "Entering-in"

When we open the Breviary, we must try to realize that we are entering in to a choir, in to a congregation, in to a society, in to a unity made up of souls of every condition on earth together with souls in heaven and souls in purgatory. The Office will never have anything like its true meaning for us until we say it in this way—that is, until we say it as priests, not as private individuals.

The opening of the Breviary should be a "transfiguration" of the priest. He should put on the merits and power of Christ, and also the needs and weaknesses of his fellow-men. To regard the office merely as a tedious obligation which must be discharged, or to expect that its primary effect and purpose should be our own spiritual development and "edification" is quite wrong and unpriestly. The Office is said for the edification of Christ, for His "building-up" and formation in the souls of all men; and above all for the glory of God. And we should turn to the Office as to a most potent means of supplying for our own cheerfully recognized inadequacy to pray on behalf of our neighbor or to give glory to God. Only then will we be content with the text of the Breviary, for even though it seems without "point" for us, it gives expression to needs of our neighbor and is full of value for God. It is, in fact, the voice of His well-beloved Son in Whom He is well-pleased.

Zeal for God's Glory

With these sentiments, we may find it easier to devote sufficient time to the Office to say it properly. There is no need to summarize the enormous calls made upon every moment in the day of a priest, or to stress the need for leaving him as much time as possible to devote to his ministry. We grant all that. But it is precisely because a priest's time is so valuable and because his responsibilities are so weighty that he must be generous in devoting time to his Breviary. God is God. He demands the first fruits and the best of the flock. To offer Him in sacrifice only what is "left-over" is almost an insult.

The truth is that if the fundamental motive of our life is zeal for God's glory, we shall be generous in giving time to His direct praise in the Office; we shall desire to give Him as large a share as possible in our work in His vineyard; we shall be earnest in calling down His grace on all our efforts; and we shall prefer that the fruits of our

work should come through prayer rather than through our own personal skill and activity. Whereas if it be zeal for our own glory that animates us in the service of God, then we shall rather despise the Breviary, wish to devote all our time to active works, and resent all that lessens our personal sense of achievement. Every priest should take as his slogan the words of St. John the Baptist: "He must increase—I must decrease." If our zeal be true, we shall readily admit that without Him we can do nothing; we shall gladly glory in our infirmities that the power of Christ may dwell in us; and we shall realize that precisely because there is so much to be done and so little time in which to do it, we must devote all the time we can to imploring His co-operation in our ministry.

Fundamental Principles

Perhaps the root of the whole question is that we forget our fundamental principles. God created the world for His glory, and our primary duty as creatures, but more especially as Christians and priests, is to give Him that glory. We priests are sometimes impatient at having to recite long verses of praise and worship when there is so much work to be done for souls. We forget that in thus praising God we are discharging in a most efficient manner, one of the primary purposes of our creation and of our priesthood. This sacrifice of praise is at all times due to God, but it has a special urgency in an age when the forces of "anti-God" are openly organized and publicly reviling His Name.

A sounder sense of perspective would enable us to take a more correct view of the relative importance of such direct service of God by praise and worship and the less direct service by the cure of souls. Both are our duty; but neither one dispenses us from the other. Above all let us never forget that in the Christian restoration we are to sing a new Canticle. The new Canticle is Christ — through Whom and with Whom and in Whom is all the glory of God.

In the Divine Office we put on Christ, Who as the Divine Word is the eternal Canticle that God sings in the ecstasy of His own Goodness. Is it any wonder that St. Benedict calls the Divine Office the "Opus Dei"? In it we share in the work that is God's own life and beatitude.

December Mission Intention

Mission intention for the month of December, 1946, released by the National Office of the Society for the Propagation of the Faith. **"Frequent public prayers for the Missions.**

Protestantism and Music*

Dr. Dickinson ignores the history of his art

Lon Francis

THE reader might wonder why an article under the above caption should appear in a Symposium of articles prepared for a book whose chief purpose is to cast aspersions on Catholicism and only incidentally to justify Protestantism. But if he took the trouble to read it he would quickly sense the reason why. That chapter, like the others, contained in *Protestantism—A Symposium*, which we have been analyzing, aims at prejudicing the reader against Catholic worship, represented to be "an affair between the priest and God, in a foreign language, without any participation on the part of the laity."

Clarence Dickinson, the author of "Protestantism and Music," has been professor of music at the Union Theological Seminary since 1912, and presently directs its School of Sacred Music. He holds degrees from Northwestern, Ohio Wesleyan and Miami Universities. He was an organist for more than thirty years, is a composer and recently edited the hymnals of the Presbyterian Church in the United States, and of the Evangelical and Reformed Church.

To emphasize the difference between Catholic and Protestant worship, Dr. Dickinson quotes Bismarck as saying: "The Roman service can be held by the priest without the people if need be; the Lutheran service can be held by the people without the priest if need be." Then he appeals to Luther for a sentence descriptive of the character of religious worship. It reads: "Our dear Lord speaks to us through His Word, and we speak to Him in prayer and song."

The Catholic, of course, is fully conscious of the fact that after the Reformation, when the priesthood was abolished, and with it the Mass, it became necessary to adjust the Protestant congregations to a new way of worship. The Mass, the Catholic knows, is an action, a sacrificial action, offered to God. Hence it needs a priest as the instrument.

In the Old Law, when sacrifices were offered as religious worship, they needed a priest according to God's own plan, despite the fact that they were only typical of Christ's self-immolation on Calvary, and of His eternal priesthood begun at the Last Supper, "according to the order of Melchisedek."

When the early Christians gathered together for worship at the call of Christ's own Apostles, or of Bishops and priests ap-

---

*** An analysis of the fifteenth article in the Symposium on Protestantism, prepared by "27 eminent Protestants."**

pointed by them, they prayed, of course; they sang; but that part of their public worship was only incidental. They could have done that at any of their gatherings. They met "to break bread," a phrase used in the early Church to express the religious action which later became known as the Mass.

Since Dr. Dickinson thinks that there can be no such thing as worship unless it be conducted in the language of the people present in church, he betrays his ignorance of the nature and purpose of the Mass. Since, according to him, the congregation was *not forbidden* to take part in the church singing until the Council of Laodicea in the year 361, it must have been the custom of the faithful during the three previous centuries to sing in church.

If Catholic worship were of the same character as Protestant worship, the people would do lots of singing, as they do in every Catholic church service which is not strictly liturgical. If Dr. Dickinson were to step into a Catholic church at Sacred Heart Devotions, or Rosary Devotions, or during a Holy Hour, or during novenas, he would find the people both praying and singing in unison. Catholic "devotional" services are not essentially different from Protestant religious services, although the former bear the stamp of official Ecclesiastical approval.

We hardly need to inform the reader—while Protestants do need to be informed—that at *official* services, such as the Mass, Vespers, Benediction of the Blessed Sacrament, the hymns must be sung in the language of the Church, must be suitable and hence approved.

One would suppose from the Doctor's explanation that Luther left the Catholic Church because he wanted the people to sing hymns and in the vernacular when, as a matter of fact, Luther was forced to do that thing after he could no longer officiate as priest and offer the Mass. He was obligated to substitute a new for the very old form of worship—in which his own ancestors and the ancestors of people in every country of Europe had participated from the days when, after their rescue from barbarism, they were converted to Catholicism.

Dr. Dickinson tells us that Calvin found himself in the same fix as Luther. He felt obligated to find some substitute for the Mass if he were to bring his followers together in public worship.

The Doctor believes that the Catholic Church places too little "emphasis on the death of Christ for the salvation of men as individuals," and too much "on the Last Supper." He writes: "Whereas in the Roman Catholic countries the Last Supper was the subject of countless pictures and, indeed, by far the most frequently depicted scene from the last days in the life of Jesus, artists in the Protestant countries represented it very rarely,

but painted instead countless pictures of the Crucifixion filled with intense feeling, and, in series after series, all the details of the passion which led up to the Cross on Golgatha." That utterance will make you smile, because no Protestant organization emphasizes the Crucifixion and its emblem the Crucifix, half as much as the Catholic Church. But in Catholic eyes the crucifixion of Jesus is not celebrated merely as an historical event. It is actually renewed daily, in an unbloody manner, by the same Son of God Who, according to the prophecy of David, was to be a "priest forever," offering "every day, in every place" "the clean oblation" foretold by the Prophet Malachy—namely Himself.

Dr. Dickinson quotes several verses from a Protestant "Passion Cantata," and would convey the impression that it is unique. How about Catholic Passion Cantatas, Passion Plays, the Holy Week Tenebrae, the beautiful hymns dedicated to Jesus Crucified? Protestants have no hymns comparable to that of the *Stabat Mater*, and surely nothing comparable to the *Pange Lingua*, the *Dies Irae*, and other hymns used in our liturgical services.

To prejudice women against the Catholic Church the Doctor finds fault with the Catholic practice of excluding women from church choirs. They are certainly not excluded from hymn singing, nor would they be excluded from any Catholic service that resembles what Protestants call "worship," except that the singers represent Levites who were formerly dressed in clerical garb and had their place in the sanctuary.

The Catholic Church wants her people to dedicate their musical talent and their voices to the service of God, but wants the music and the singing to be of the right character. Some of the greatest musicians of modern times, including Halevy, Mozart, and Berlioz, regard that Catholic Church music known as the Gregorian Chant, as the best suited to religious worship. Halevy calls it "the most beautiful religious melody that exists on earth." Mozart declared that he would gladly exchange all his music for the fame of having composed the Gregorian Preface.

For the Catholic clergy and seminarians it is unnecessary to quote from the *Motu Proprio* of Pius X issued in November, 1903. He found no fault with modern music which was not altogether out of harmony with liturgical laws, but rather with that modern music which is too secular—even profane and theatrical. In that *Motu Proprio* Pope Pius X wrote: "Sacred music should possess, in the highest degree, the character proper to the liturgy, or more precisely sanctity and purity of form from which the other character of universality spontaneously springs."

N. O. D. L. Notes

Mr. William C. Smith

Quality literature . . . quality people

HAVE you met the Christophers? They are lay people in various sections of the country who cooperate in bringing the message of the Church to the world through their work in the world—in movies, radio, literature, the press, and so on. Founded by Father James M. Keller, the zealous Maryknoll priest, there are no dues for belonging to the organization, for all that is required is an ardent desire to make the ideals of Christianity live and breathe in the world of everyday affairs.

A recent issue of the organization's News Notes, "The Christophers," has this to say about a practical solution to the literature problem:

"Each month there are published and distributed over the length and breadth of our land nearly 2,000 magazines. The first 130 of these publications have a combined circulation of over 200,000,000 copies monthly. Headquarters for most of them are in New York City. They are on the constant lookout for better articles. While top flight magazines are out of the range of most writers, yet at least 1,700 of them depend on average and even amateur writers for the ten thousand and more articles they must have each month. One of the larger companies told us that the main reason they do not publish 'better quality' articles and stories is only because too few 'better quality' people take the time and trouble to write for the general public.

"There is an immense opportunity in this field for thousands of Christophers to do a bit of creative apostolic work for the common good and be well paid for doing it. Many could take it up as a 'side-line' in spare time. As one person who now sells an average of eight stories a month to pulp magazines aptly put it: 'A great many writers have found these pulps a veritable meal ticket during their early and adverse years.'

"In line with this, our Christopher headquarters in New York City is undertaking to try to place with magazines any manuscripts sent to us. No charge will be made for this service. Full payment received for each article will be forwarded to the author. All we ask is that each manuscript be accompanied by a return stamped envelope . . . Writers are free to select any subject they please. It could be a detective story or a 'true romance,' but based on Christian principles, as many are not."

It seems to me that since NODL has a *positive* approach to the field of clean reading, in the sense that it not only discourages bad reading, but en-

courages good reading, the above information will be of interest to the priest-directors of NODL as well as to all who are interested in a better type of reading for the general public.

The address of Father Keller, and of the Christophers too, is 121 East 39th Street, New York 16, New York. We feel sure that pastors who have in their parishes young people who show a talent for writing will want to bring Father Keller's offer to the attention of such potential writers.

After all, we can't merely "clean up" modern magazines, we must be ready to offer something positively good, and it looks as though Father Keller and the Christophers have the right idea of starting to do just that.

Cooperation

Through the agency of Father Joseph J. Truxaw, NODL Director in Los Angeles, we obtained the names and addresses of the leading distributors of periodicals in that area. Personal letters were written to each of the firms requesting their cooperation in the drive for clean literature and the response has been gratifying. His Excellency, Bishop Noll, has sent the firms in question material relative to the work of NODL, its aims and purposes.

It would be helpful to the spread of understanding about the work if we could have in the Washington office names and addresses of other distributors in various parts of the country so the same procedure could take place with them.

A personal visit from the local NODL director often accomplishes a great deal in making the work of NODL sympathetically known to distributors.

Perfect Vision

A father gave a beautiful crucifix to his little daughter, and said to her as he did so:

"Now tell me, what is the difference between the figure of Jesus on the cross as on this crucifix, and the host which the priest holds up at the consecration of the Mass?"

The little girl did not hesitate a moment. "When I look at the figure on the cross," she said, "I see Jesus and He is not there. When I look at the host, I do not see Jesus but He is there."—The Springfield **Mirror.**

The Bolsheviks did not "overthrow the government of the tyrannical Tsar." They overthrew the Democratic Constituent Assembly of Russia, headed by Kerensky, that had already deposed the Tsar. The Bolsheviks, who are expert "liquidators," slaughtered the deposed Tsar and his family.—David Goldstein in the **Boston Pilot.**

Magazines Disapproved

by the

National Organization for Decent Literature

November, 1946

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy;"

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Beautify Your Figure
Best Songs
Big Song Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Confidential Detective Cases
Crack Detective
Current Detective
Cutie
Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Glamourous Models
Good-Time Charlie
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Keep 'Em Laughing!
Khaki Wacky
Laff Annual
La Paree
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Mystery Tales
National Detective Cases
Navy Romance
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Varieties Cartoon Cavalcade
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Quaesita et Responsa

Send your questions to the author

P. J. Lydon
Menlo Park, Calif.

The Bishop of Diocese A was transferred to Diocese B. Have we an Ordinary at present? Must we in the meantime keep his name in the Canon of the Mass? Some suggest that it should not be mentioned, or even that the name of the Bishop who later is to take possession of Diocese A is to be inserted.

What about the oratio imperata ordered in Diocese A? Does it cease?

When the Bishop of Diocese A gets official notice of his transfer, he becomes Administrator of the Diocese with the powers of a Vicar Capitular (or Administrator), but he retains all the honorary privileges of a residential Bishop. Among these is the right to have his name mentioned in the Canon of the Mass. (c. 315, sec. 2, n. 2: c. 430, sec. 3, n. 2: O'Connell, *The Celebration of Mass*, p. 359, note 16) A priest who is elected as Administrator does not possess this right. A Bishop-elect who has not taken canonical possession of the diocese to which he is appointed, has no jurisdiction yet in that diocese. (c. 334) The administrator of a vacant diocese is called a local Ordinary. (c. 198) No diocese lacks a local Ordinary.

The *oratio imperata* may be ordered by an Administrator as well as by a residential Bishop. (O'Connell, p. 188) The prayer is to be said until the next Bishop ordains otherwise.

John was born of "non-Catholics" in the sense of Canon 1099, sec. 2, and was baptized in the Catholic Church and grew up from infancy with little or no religion, and then married a baptized Methodist in 1938 before the Civil Judge. How much training in the Catholic Faith is necessary in order to acquire a Catholic status according to Canon 1090, sec. 2? If he has such a status, he is bound by the form, and hence his civil marriage would be null.

"Born of non-Catholics" means: born of parents both of whom were non-Catholics, also born of a mixed marriage, or of parents at least one of whom was a public apostate from the Catholic faith. (C. of Int., July 29, 1929; Feb. 17, 1930) The more probable teaching is that the person must have been born when the parent was a public apostate, not later, in order to be free from the law of the form of marriage. The matter is not perfectly clear. Not much practice of the Faith is needed in order to acquire a Catholic status. Dr. Doheny says: "From cases submitted and decided (by the Holy Office), it is certain that very little religious training is required to constitute

Catholic status. But there must be some identification between the Catholic Church and the person, so that he has at one time or another actually participated in the life of the Church as a Catholic and not merely as a visitor or as a dilettante. A child of seven and a half years of age abandoned on the steps of a Catholic orphanage was baptized as a Catholic and kept only two and one half months before being claimed by his father. It was decided that he was bound by the Catholic form of marriage." (*Canonical Procedure in Matrimonial Cases,* I, p. 671. See also *The Jurist,* Oct. 1943, p. 595; Jan. 1944, p. 124 ff.)

In a marriage case several of good character stated that there was only one witness. They did not know that this involved nullity. It was a casual statement. Later the couple were divorced, and when a certificate of the marriage was forwarded from another diocese, two witnesses were marked in the document. But the Curia told the priest who assisted at the marriage in advance that it was asserted that only one witness was present. The diocesan Curia thinks that the pastor later on inserted the extra name, thus falsifying the record. Is not this grave?

It is grave if it is true, as is very probable. Doubt is thrown on the validity now and this means that no declaration of nullity can be given. (c. 1014) The parties will probably attempt marriage again before the judge and live in sin. Priests who presume "to falsify, adulterate, destroy, or conceal" parish records should be deprived of their office by the Ordinary and receive other grave penalties in proportion to their guilt. (c. 2406, sec. 1)

A pastor living one hundred miles away came to a city and assisted at a marriage with merely presumed delegation. He took it for granted. Is it valid?

It must be *express delegation* for validity of the marriage. (c. 1095, n. 2; c. 1096) This is an elementary point of law.

Suppose a diocesan Secretary or Chancellor is appointed to officiate at all marriages from out-of-town. Are the marriages valid?

No, unless the priest is also an *assistant* in the parish where the marriages are celebrated. The assistant (c. 476) is the only priest who can be given general delegation. (c. 1096) He need not be given all parochial functions in order to be an assistant. Otherwise, he must be delegated in each case for validity. A *sanatio* of these marriages should be obtained from Rome if the parties are still living together.

My assistant officiated at several marriages with only one witness. He said that he and another person were sufficient.

The marriages are null. (c. 1094) There must be for validity at least two witnesses besides

the priest and the couple. A *sanatio* is needed. This is elementary.

If a clerk is in grave need, but not in extreme need, is he allowed to shortweight customers for months and years because his employer commands him to do so?

No. Grave need (hard to get another job) is not sufficient. It is cheating or stealing, and this is intrinsically wrong and hence no cause will justify it. The customers were in great need themselves during the depression (1930-). (Noldin-Schmitt, II, n. 424) The employer (mandans) must restore first. Then if he does not, the clerk if he is able.

If a non-Catholic appears with a Catholic as sponsor in Baptism, should we tell the non-Catholic that he cannot act?

A non-Catholic cannot act validly as sponsor. (c. 765, n. 2) Let him stand there as a witness in order to avoid embarrassment. Tell the congregation often that non-Catholics are not valid sponsors and why. Our people do not know all these canonical rules.

A priest went to a hospital in an accident case. The status of the unconscious woman was unknown to him. He gave the Sacraments sub conditione. Later he found that she died and was a Jewess. He said that he was glad that his acts opened Heaven to the poor unfortunate. Is this certain?

The Sacraments produce their effects *ex opere operato,* "non ponentibus obicem." For validity of a Sacrament an adult must have at least the habitual intention of receiving it. To get grace, there must be *faith* and *sorrow* for personal sin and the state of grace in Sacraments of the living,—Eucharist, Orders, etc. Can we suppose the fulfillment of these conditions in the case of the average Jew or Jewess? No, we cannot. If we hang a heavy curtain over the windows, the sun will not operate in the room. It can produce the effect, but an obstacle is put to its operation. The Sacraments do not work like charms.

Dirty Magazines

In a recent year, the United States Post Office found it necessary to withdraw the second-class mail privileges from forty-four magazines and to deny the same privilege to twenty-two new applicants. But there are still one hundred magazines whose editors know that their products would be too filthy to even hope for the second-class mail privilege and, therefore, never apply for it. Their periodicals are transported throughout the nation by freight, truck, and other means of conveyance. They are sold from 240,000 newsstands and reach ten times more people than are reached by the religious press.

Book Reviews

Edmund Campion, by Evelyn Waugh, Little Brown & Co., Boston, 1946, pp. x, 239, $2.75—issued originally by Sheed & Ward in 1935.

Like all literary converts, especially British, Evelyn Waugh wrote a book to celebrate his conversion. It seems an almost irresistible reaction. But unlike the others, Waugh did not write about Waugh—not directly. He wrote about an Oxford Jesuit of the 16th century—a predictable choice, since he owes something to Oxford, too much, according to his non-Catholic critics, to dead yesterdays, and everything, according to himself, to a Jesuit. He dedicated the book to Father Martin D'Arcy, "to whom, under God, I owe my faith."

No one, of course can now read Waugh without remembering *Brideshead Revisited,* excepting perhaps those who did not read *Brideshead.* Therefore, our reaction to *Campion* will be colored by our memory. If we were even slightly disturbed by *Brideshead,* we will be comforted now. If we were wholly pleased and then annoyed by that other reaction in others, we will now feel vindicated. Waugh is very English, very Waughish, but also very Catholic. In fact, the point that *Campion* makes is, I think, that to be very English it is necessary to be very Catholic, although the point is made without direct statement which may cause the annoyed readers of *Brideshead* further difficulty.

We easily forget that the Second Spring was a *second* Spring and that therefore there must have been a first one as well as a winter when life was held like breath, though never lost completely. This account of the beginning of winter impresses us with the continuity of Catholic life in England. Because it was Campion's "genius to express, in sentences that have resounded across the centuries, the spirit of chivalry in which [the English martyrs] suffered, to typify in his zeal, his innocence, his inflexible purpose, the pattern which they followed," there is no better voice of life than his to impress on us that Catholicism has been, is, and always will be part of England—that it blazed high once and could never have died altogether, as, in fact, it never did. Though it may seem so to Englishmen who do not know their own history, to become a Catholic is not, for an Englishman, to take on something foreign to himself but to go back to something more English than his habit of drinking tea.

Waugh, being a novelist, "sought . . . to select the incidents which strike a novelist as important," but this does not mean that he novelized the facts. We might expect something like *The Song of Bernadette* but we do not get it. The manner and

style are of the essayist without the essayist's penchant for factless theorizing and with the novelist's insistence on incident. Waugh's style is, as always, impressive, and it is impressively like Campion's, the perfection of whose lines is a discovery which, in itself, makes the book worth reading. As a matter of fact, the finest thing in the book is the appendix which not Waugh but Campion wrote. "Campion's Brag," as it is called, is a ringing statement to 16th century England and to the world of all time that Catholic truth shall stand forever. The easy unstrained confidence of it is exhilarating. "Even now, after the passage of more than three centuries, when the battle is on another ground and against other enemies, it is impossible to read *Campion's Brag* without emotion." Waugh said that, and as he so often is, Waugh is quite right. Reading the appendix, a priest will love Campion. Reading the whole book, he'll get to like Waugh quite a lot.

Thomas M. Flynn.

Most Worthy Of All Praise, by Vincent P. McCorry, S.J., Declan X. McMullen Co., N. Y., 1946, pp. 189, $2.00.

Fr. McCorry, new to the writing public, has got off to a very good start. He gives us here a series of short essays on aspects of the religious life which are sure to meet with a warm welcome. They are, be it said reverently, "worthy of all praise"; written in a simple but lively style, they bespeak much thought and not inconsiderable insight into the problems of the religious, specifically "of the devout and consecrated of the feminine sex." One will find too a most important vein of humor and a wholesome balance. Not only would we recommend it to those whose calling inclines them to retreat work among our Sisters but as well to the pastor or curate in a busy parish who might drop dead of fright were he appointed spiritual director to any such devoted and consecrated females.

Sticking our neck out a little further, might we urge such a priest to bone up on this little work, take a few minutes more to make his reflections personal, call up the Superior of his convent and give his neglected Sisters a conference. They would be delighted at this bit of attention (needed), he would feel a sense of duty done, and all would profit.

But, anyway, congratulations to the author, from whom we hope to hear again.

Joseph Bourke.

John Henry Newman: Centenary Essays, The Newman Book Shop, Westminster, Md., 1945, 24 pp., $2.75.

To those well acquainted with the writings and personality of Newman, the publication of this book in the United States will be most welcome. Whether

as an introduction to Newman, or as an addition to one's knowledge and appreciation of him, this book is valuable. It is no exaggeration to say that it will be of most importance to priests.

Of the thirteen essays that make up the collection, Father Henry Tristram of the Birmingham Oratory writes four which include a more than perfunctory Introduction, an essay on "Newman at Prayer," one entitled "In the Lists With Abbe Jager," and finally, "On Reading Newman."

In each of these papers he illustrates brilliantly and affectionately the fact that the real significance of Newman lay not so much in what he did, admirable as that was, but in what he was. One sees Newman as first of all the priest consumed with zeal for the truth of God and the salvation of souls; everything else that we may say of him is an expression of this zeal. It will be encouraging and inspiring to many readers to stand back of Newman, as it were to look over his shoulder while at prayer. There are few that will not take courage from it and determine to follow him.

Father Tristram answers the question that must have occurred to many readers of Ward's *Life*, "What was the correspondence with Abbe Jager?"

The appreciative essay "On Reading Newman" is the best guide for a priest in becoming acquainted with the writings of Newman and the works about him.

Among the essays are papers on "Newman and the Modern Age," "Newman the Social Philosopher," and "The Vicar of St. Mary's." J. Lewis May writes with his usual brilliance on the influence of Virgil on Newman's expression of thought. Christopher Hollis has a chapter on a subject that has long waited for attention, "Cardinal Newman and Dean Church."

While the chapters just mentioned, and some not noted, are for the most part outstanding as examples of the golden interest that may accrue from the works of Newman, the essays by Father Tristram are superb. For the sake of them alone, a priest will treasure this volume.

John McCorkle, M. A.

Let's Talk It Over, Lt. Jerome P. Holland, Ch., USNR, Bruce, Milwaukee, 1946, $1.75, 120 pp.

Father Holland, an assistant in a busy city parish before he became a Navy chaplain, has written a book of popular apologetics that is, we think, better than other current books on the same general subject. A decade and a half of parish life plus classroom work on the subject and newspaper experience have combined to give Father Holland a perspective that is real. He manages, in *Let's Talk It Over*, to repeat the essential truths without making them seem routine. His style may not be that of a Cardinal Gibbons but it is lively, entertaining, and what is more, effective.

The Church's position on the problems of modern life from church-going, through marriage, birth-control, euthanasia, and other topics, to the necessity of faith, is presented through the happy device of contrasting the Catholic mind with the non-Catholic mind on all these subjects. The device makes it possible for the author to present the Catholic viewpoint without assuming responsibility for nominal Catholics and without condemning, even apparently, good-faith, religious non-Catholics.

The book ought to be useful to parish priests and to prospective converts especially. To both, however, the words of the author ought to be stressed. "Books are no substitutes for person-to-person contacts . . ." These words apply even to this disarmingly simple little book.

Vincent T. Eaton, M.A.

The Red Domination in Spain, Preliminary Information Drawn up by the Public Prosecutor's office, Madrid, 1946, 392 pp.

This indictment of the Red regime in Spain before the Franco insurrection is not so much concerned with the illegitimacy of the means used to attain power in Spain as with the use made of that power, once it had been seized. There is indication enough to convince most impartial readers that it was an illegitimate seizure of power, supported by only a minority in Spain, all in the name of sacred republicanism. The real purport of the volume is to indict the Reds in Spain before the bar of world opinion; and it is a terrific indictment.

True, and professedly so, it is an *ex parte* statement; true again, the Red party would undoubtedly present an answer to much of the evidence amassed here and would certainly have a counter-statement to make. But the tone and spirit of this presentation of the facts—and only some of the facts, at that—of that Red reign of terror in Spain is convincing.

There is no way for the average reader to test the accuracy of the case here presented, though there are photostatic copies of documents that are unanswerable if the pictures are genuine.

The compilers of this volume give name and date and circumstance for most of what they allege; and it is a story horrible beyond imagination. There is much made of the instances of Sotelo and Jose Antonio Rivera, and unless the compilers lie mightily, these are two instances of judicial murder if ever there were such to damn a government; and there could hardly be room for anything less than the perfect truth in such indictments as these. The world knows too much about the way these two men were done to death to be deceived by any juggling of evidence; and the evidence is set down here in a calm and judicial fashion that is persuasive in the extreme. There can be only one verdict brought by the jury of

world opinion in the cases of Rivera and Sotelo, and that is murder in the first degree, premeditated murder in both instances, Sotelo's without even pretense of legality.

But those are only two murders, though the best known and the best proved; the volume is made up of instances of murder and rape and wholesale robbery, the latter culminating in the shipload of gold sent out of Spain by the plunderers in governmental position when they saw the handwriting on the wall and fled while they could, to Europe or South America or Mexico, where some of them now make up the "government in exile" that is appealing to American sympathy, and, lamentably, getting more than a little. That, to be sure, is just part of the international scheme to secure sympathy for the Red cause, just because it is that, regardless of any merit or legality in the claim.

Hard On Queazy Stomachs

This volume, if circulated generally and read, if brought to the attention of readers all over the world, will be a powerful and most convincing document. It is not a "nice" thing, by any means. It is not easy reading. It is, in the pictures with which it is richly documented, anything but agreeable to queazy stomachs, for some of the illustrations, untouched and bald and stark, are hideous, revolting. They are meant to be; so was the reality they picture.

This, runs the indictment as presented in these handsomely printed pages, was civil war as it struck Spain; this is the evidence as presented by the prosecutor; and with world opinion as the jury—only Almighty God could be the judge—there would appear only one possible verdict to be returned. Discount this evidence as much as one will; remind oneself that it is one-sided, as it admittedly is; remember as one must that not all the horror of the Spanish Civil War was on one side; admit as justice demands that there were indefensible things done on both sides—there still remains enough of this terrific document to be damning.

F. J. Mueller

Road from Olivet, Edward F. Murphy, Bruce, Milwaukee, 1946, 294 pp.

This story is a sequel to *The Scarlet Lily*. Mary Magdalene, accompanied by Tullus, a Roman legionary turned Christian, is sent under arrest to Rome. Magdalene is brought before the emperor, Tiberius. She escapes his court at Capri through the aid of the aristocrat, Pudens. Tullus reverts to paganism. Mary helps establish Christianity in Rome. The book ends with the great fire of Nero's reign and Mary's departure for Gaul. Many of the characters in the book are real people from the Bible—about the only reality in the book.

Vincent T. Eaton

Guaranteed to Burn Better Under All Conditions

than Any Other Light on the Market

ROOT BOTTLE LIGHT

Moreover, it is **extra** convenient to change, **extra** clean to use, **extra** safe to burn and **extra** bright and strong in flame.

• ***Full size sample FREE to Churches and Institutions upon request.***

$20.00 for a Year's Supply

THE A. I. ROOT COMPANY
MEDINA, OHIO

Suggested Subjects and Sermon Jottings

Ignatius Smith, O.P. *For the Month of November*

22nd Sunday after Pentecost

November 10

The Image of God

Introduction

Jesus was emphasizing through the image of Caesar on the coin the limited rights of political authority because of God's sovereignty and God's image in man.

Body of the Sermon

I. God made Man Like unto God

1. God said "Let us make man to our own image and likeness."
2. God wanted man to be distinguished and important.

II. The Image of God is in Man's Nature

1. Man's nature is composed of body and soul united to form one substance.
2. Only God could have thought of such a baffling and beautiful combination.
3. Divine Power and intelligence are evident in all of man.
4. God's image is in the soul of man—the principal part of his nature is akin to angels and God.

III. The Image of God is in Man's Intellect

1. Intellect is a power immediately in man's soul which can act independently of the body.
2. The intellect of man especially reflects the image of God and seeks the truth.
3. The image of God in man's intellect makes man want to know God somewhat like God knows Himself.

IV. The Image of God is in man's Will

1. The will of man is also rooted immediately in man's soul.
2. The will of man seeks the good and also reflects the image of God.
3. The image of God in man's will makes man desire to love God as God loves himself.

V. Consequences of Man's Dignity

1. Godless government can not keep citizens atheistic.
2. All governments must recognize man's dignity and God-given human rights.
3. Even earthly happiness can be found only in God.

Conclusion

To be really human is to be godly in thought and life.

Other Suggested Topics

From the Epistle (Philipp. I. 6-11)

The Defence of the Gospel
Intelligent Love.
Desiring Better Things.
Sincerity.

From the Gospel (Matt. XXII, 15-21)

Tempting God.
Bigoted Conferences.
Truthfulness.
Hypocrisy.

GUARDIAN FILMS

The New All-Catholic Motion Picture Company

presents

Its Second Picture in the Catholic America Series

"A Fighter For True Peace"

(the story of Bartolome de Las Casas)

●

IS IT AUTHENTIC?

FANCHON ROYER, director of the film and president of the Catholic Film and Radio Guild, took the entire production crew to the southernmost part of Mexico . . . braved bandits, primitive roads, torrid climate . . . to shoot scenes on the exact site of Bartolome de Las Casas's work.

WHAT IS GUARDIAN FILMS?

A LONG-NEEDED Catholic film company, directed by the Rev. Louis A. Gales, managing editor of TOPIX (the Catholic comic), CATHOLIC DIGEST, CATHOLIC YOUTH and the Catechetical Guild. "A Fighter For True Peace" is the second of a series of pictures on the Catholic contribution to the growth of America.

●

WRITE TO **GUARDIAN FILMS** FOR THE NAME OF YOUR NEAREST DISTRIBUTOR

GUARDIAN FILMS

128 E. 10th STREET ST. PAUL 1, MINNESOTA

23rd Sunday After Pentecost

November 17

Death

Introduction

The miracle of Jesus raising the dead girl to life is an invitation to think about death.

Body of the Sermon

I. Death Is a Deserved Punishment

1. Death is separation of body from soul.
2. Once, by God's gift, the body like the soul was to be immortal.
3. The separation of body from soul in death is a punishment for original sin.

II. Death Can Be a Blessing

1. It releases us from the cares and sufferings of this life.
2. It frees us from occasions of sin and dangers to salvation.
3. For the blessed death is the entrance to eternal happiness.

III. Death is Universal

1. Death is no respecter of persons but is coextensive with human nature.
2. Our Lord and the Blessed Virgin died not as punishment for sin but to show participation in human nature.
3. All of us must die.

IV. Our Attitude Toward Death

1. Some fear death unjustly and thus distrust divine mercy.
2. Some fear death justly because they are in sin and deserve hell.
3. Some are indifferent to death because they are indifferent to divine justice and hell.

V. Preparation For Death

1. Death comes like a thief in the night.
2. One must be prepared at all times to meet death and God's judgment.
3. Practical catholicity is the best preparation for death.
4. To live well is to die well.

Conclusion

1. Call a priest before sick persons are unconscious.
2. Let not the sun go down on your sin.

Other Suggested Topics

From the Epistle (Philipp. III, 17-IV, 3)

Enemies of the Cross of Christ.
Glorying in Shame.
Perseverance.
The Book of Life.

From the Gospel (Matt. IX, 18-26)

The Power of Faith.
The Sleep of Death.
Scorning Christ.
A Good Reputation.

24th Sunday After Pentecost

November 24

The End of the World

Introduction

The end of the Church year is a good time to think about the end of this world.

Body of the Sermon

I. The End of the World is Certain

1. Promised by Jesus, God of mercy and justice.

Janitors appreciate the convenience of One Single Cleanser for ALL their floors

FOR you and your janitor, keeping clean the various floors in your building is no longer the complicated, time-wasting job it used to be. You need no special cleansers for linoleum, asphalt tile, terrazzo, wood, or rubber tile. You can do all cleaning with one product—Floor San—and save time, money, and labor. For Floor-San is safe on *all types* of floors.

Furthermore, with perfect safety you also get a *thorough* cleansing job because the powerful detergent ingredients in Floor-San quickly pierce the dirt film and float dirt to the surface.

Floor-San Scrub Compound has received the approval of the Rubber Flooring Manufacturers Association. It is also endorsed by asphalt tile manufacturers. Such approval means that Floor-San is mild . . . won't discolor . . . won't run colors.

This is no time to experiment with special cleansers whose harmful ingredients can easily *ruin* expensive, irreplaceable flooring. Play safe. Use Floor-San and know that no matter where you use it, finest flooring is protected from harm. Write for complete information—*today!*

FLOOR-SAN
LIQUID SCRUB COMPOUND

HUNTINGTON LABORATORIES INC
DENVER HUNTINGTON, INDIANA TORONTO

2. Definite time is not known though the signs of the end are declared by Christ.
3. It is not allowed to pick the time and it will come suddenly.

II. A Day Better Understood Now

1. Now after the atomic power shown in the destruction of Hiroshima, Nagasaki and Bikini.
2. God, who put such power in one atom, is infinitely more powerful and can destroy what He has made.
3. God must be just and faithful to His promises.

III. The End of the World Will be Terrifying

1. A day of destruction and of universal physical chaos on earth and in the heavens.
2. A day of national and world wide social confusion.
3. A day of mental darkness, counterfeit Christs and false prophets.

IV. What Will Remain

1. Christ, and His word will not pass.
2. Man and angels will not perish.
3. Justice will remain; mercy will be over.

V. The Sensible Person

1. Will not gamble with eternity.
2. Will live as if the end of the world were today.
3. Will respect this and all other promises of God.

Conclusion

1. Thank God for revealing these dire facts.
2. Pray God for a happy death.

Other Suggested Topics

From the Epistle (Col. I. 9-14)

Knowing God's Will.
Patience.
Joy in Suffering.
Thanking God.

From the Gospel (Matt. XXIV, 15-35)

The Immortality of the Soul.
Importance of Salvation.
The Folly of Worldly Glory.
Building for Eternity.

Sermons for 1946-47

We begin this month a new series of sermons for the ecclesiastical year 1946-47. The series is written by the Most Rev. John F. Noll, D.D., and is on the general theme "I believe in the One, Holy, Catholic and Apostolic Church." The first sermon follows:

Relation of the Old Law to the New

SINCE the Church lives in the Old Law during the season of Advent, let us see how the religion of Christ is related to the Mosaic religion, from which it sprang.

(1) God made His will known to Adam, and to the Patriarchs who succeeded him, both in relation to doctrine and to divine worship, and selected Abraham to become "the father of a nation" which would preserve that revelation, and in which divinely appointed sacrifices would be offered until "the fullness of time," when His own Son would come to earth to establish a universal Church which would enjoy God's special

protection until the end of the world.

In the twelfth chapter of Genesis we are told that God called Abraham to become the "father of a great people." This was about the year 2000 B.C. The land chosen for the religious cultivation of that people was Palestine.

In the Mass we refer to Abraham as "our Patriarch Abraham," because of the intimate relation between the New Law and the Old.

The Jewish religion is often called the Mosaic religion, because about the year 1500 B.C. God called Moses aside from the 2,000,000 he was leading to Palestine from Egypt to deliver His Law engraved on Tablets of Stone. The first five books of the Bible, called the Pentateuch, and known as the Torah by the Jews, are attributed to him.

(2) The Israelitic Church, in the Old Law, was of divine origin and, therefore, had a divine character; but it was not "catholic" or universal. It was national and confined to one small state. God personally elected its visible head, Moses, as Christ did Peter, and delivered His moral law—the Ten Commandments — to the Jews through Him. God taught the Jews through prophets inspired, as were the Apostles of Christ, and governed them ecclesiastically through High Priests and a tribunal of men well versed in the Mosaic Law. Until His death Christ respected that authority, even though very unholy men were vested with it during His time. He taught the people to respect and obey "the Scribes and Pharisees who sit on the chair of Moses," even while rebuking these same

● The Catholic Information Society now offers Church and Catholic Action Groups an annual subscription to 4,800 timely pamphlets (nearly 5,000 pamphlets) at the unbelievably low price of $72.00 postpaid—100 each of 4 different subjects each month for one complete year at a total saving of $108.00. Entire subscription fee payable in advance. Terms slightly higher outside U. S. ● Here is an opportunity to buy a nickel pamphlet for 1½c—a saving of $2.25 on current C. I. S. prices per hundred. ● Tested topics for distribution among Catholics and non-Catholics through public bookracks, etc. ● Donations of subscriptions solicited for poor parishes in the South. ● For complete information, pamphlet titles, etc., address: Catholic Information Society, 214 West 31st Street, New York 1, N. Y. (Opposite Penn Terminal)

ecclesiastics for refusing to follow their own doctrine and decisions.

(3) The one great central fact kept before the Jews by God through the Patriarchs and Prophets, was that a divine Teacher and Liberator would come to them from Heaven, and He was referred to as the Messias, or "One Who would be sent."

He came in the person of Jesus, but was rejected by the leaders of the Jewish people, civil and ecclesiastical, because their material and carnal minds envisioned a different kind of Savior and Liberator. When the angel announced the birth of the Messias he declared that He would be called "Jesus" because "He will save the people from their sins." The Hebrew people, at the time of His coming, were expecting that He would save them from the slavery imposed on them by the Roman conquerers.

Conclusion: Just as the Old Law was intended only as a preparation for the New; the religion of the Jews, as a preparation for the universal or Catholic religion, so is the Advent season intended by the Church as a preparation for the great mystery of the Incarnation, which was intended to bring "great joy to all the people." Let us prepare for Christmas according to the manner outlined by the Advent preacher, John the Baptist, whose sole mission was to prepare the public of Christ's day for His proper reception.

"Trees have no dogmas. Turnips are singularly broad-minded."—**Heretics**, by Chesterton

NEW PUBLICATIONS

MORALS IN POLITICS AND PROFESSIONS

BY FRANCIS J. CONNELL, C.SS.R.

Father Connell, associate professor of Moral Theology at Catholic University, considers the ethical questions which most frequently confront lay Catholics in positions of public trust—as legislators, judges, lawyers, doctors, nurses, teachers, social workers, soldiers or policemen. $2.50

PIUS OF PEACE

BY REGINALD F. WALKER, C.S.Sp.

The main purpose of this book is to gather together in one place those counsels, instructions and exhortations by which Pope Pius XII supported and sustained the Catholic world throughout the late war. It sets forth in logical sequence the masterly program outlined by our Holy Father for the consideration of the framers of the future. $2.75

OUR LADY OF SORROWS

A BOOK OF MEDITATIONS—BY HILARY MORRIS, O.S.M.

Father Morris describes with sympathy and tenderness the sufferings that make Mary truly the Queen of Martyrs. His book includes the history and background of the Seven Sorrows, a devotion as old as the Church. $1.75

SEND FORTH THY LIGHT

BY ROBERT NASH, S.J.

The Spiritual Book Associates' selection for November. Meditations for every day, a source of help in mental prayer for both religious and laity. $2.00

From your book store or the publishers:

The Newman Bookshop, Westminster, Maryland

Continued from page 8

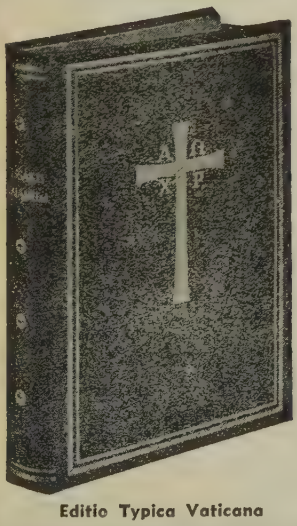
money is appropriated for the expense of transporting children attending Catholic schools, said school being a function of the Church, it would be the equivalent of extending credit to an association or corporation in violation of the constitution and also would constitute a payment of taxes for the maintenance of a ministry of the Church."

Comments the editor wearily, "It is the individual not the school who gets the benefit of the bus ride. When you ride down town to see a movie or ball game, the theatre or the baseball corporation does not receive a single cent of what you pay to go from your home to the movie house or the stadium." Quite true, and well put. Will any bigot be impressed? Hardly. He will continue to pay the price. And perhaps he gets enough thrill out

Continued on page 72

Catholic Negroes

There are 296,998 Catholic Negroes in the United States, or only 2.3 per cent of the total Negro population. Hence out of every 100 Negroes only two are Catholic. However, during the past 15 years there has been a gain of 93,012 in the number of colored Catholics, and this trend has been visible particularly in the North, where the Catholic population has almost doubled during that period.—**Our Colored Missions.**



U. S. A. LITURGICAL EDITIONS ESTABLISH AN AMERICAN TRADITION!

Your Liturgical Books in format, text arrangement, type and binding, mark the beginning of an American Tradition.

Breviarium Romanum

With New Psalter

Large Type Breviary—12mo

Leather	$35.00	Sheepskin	$40.00
Morocco	$45.00	Red Morocco	$55.00

Pocket Size Breviary—18mo

Leather	$30.00	Sheepskin	$33.00
Morocco	$38.00	Red Morocco	$48.00

Missale Romanum

A Missale Romanum for Every Size Altar

Quarto 8 x 11		**Octavo 7 x 10**	
Imit. Lea.	$25.00	Sheepskin	$20.00
Red Morocco	$35.00	Red Morocco	$23.00
Large Quarto 9 x 12		**Hand Missal 4½ x 7**	
Imit. Lea.	$35.00	With Markers & tabs	
Sheepskin	$40.00	Imit. Lea.	$8.50

Editio Typica Vaticana

BENZIGER BROTHERS, Inc.

26-28 Park Place, New York 7, N. Y.

THE PRIEST'S NEW RITUAL

Revised in accord with the latest Vatican Edition of the Roman Ritual Compiled by Reverend Paul Griffith. Clear Block Type with Rubrics in Red—336 Pages—Thumb Indexed—Red under Gold Edges

Genuine Leather .....$2.75 net

THE SACRISTY MANUAL

Compiled by Reverend Paul Griffith Large Clear, Bold Type—Latin and English in Black with Rubrics in Red—Thumb Indexed—80 Pages—Red Under Gold Edges

Seal Leather .....$3.75 net

THE ALTAR MANUAL

Large Bold Faced Type—Black with the Rubrics in Red—32 Pages—White Edges

Keratol .....$1.75 net

THE BURIAL OFFICE

From the Roman Ritual

Black Imitation Leather
Black Edges, $1.50 net

Order from your own Catholic Book Store

or

P. J. KENEDY & SONS
Publishers

12 Barclay St., New York 8, N. Y.

of his derringdo to make it subjectively worth while. He is certainly paying in this case.

In Mallard, a parish in the Sioux City diocese, a parochial school with sixty students had to be closed. First penalty: this meant an end to the school lunch program which all children shared, Catholic or not; for it was the Catholic school which had made its facilities available for the serving of lunches. Second penalty: an increase in school expenses of $8,798.16 for the district to take care of these dispossessed kids. Was it worth it? It hardly seems so—to say the least.

Canadian Scoop

So far as we know, the Canadian papers have scooped the American variety of dirt-dealers. According to the proud announcement of the Montreal Star, it is to have the ineffable pleasure of bringing Errol Flynn to its panting readers. Flynn's novel **Showdown** will now appear serially in that sheet. It's not only a novel, you lucky people up in Canada; the **Star** says further, "It might well be pages from the adventurous romantic love life of the movie star himself."

Lecturers Take to the Road

THE history of Catholic apostolates during this last decade or so will have to include, besides the rapid expansion of the lay-retreat movement, the burgeoning of Catholic forums all over the country.

There is one chain, the Te Deum Series, operating this year in Springfield, Peoria, Joliet, Bloom-

ington, Danville, Quincy, Alton, Effingham, and Decatur, Illinois; St. Louis, Missouri; Lexington, Covington, and Owensboro, Kentucky; Lafayette, Terre Haute, Vincennes, and Evansville, Indiana; Burlington and Davenport, Iowa; and Omaha, Nebraska.

There are forums operating also in Chicago, Washington, New Orleans, Pittsburgh, Baltimore, Louisville, Columbus, Indianapolis, and Windsor, Ontario.

These are definitely not money-making schemes, nor efforts at supplying women's societies with something to talk about. They are earnest educational efforts providing the Catholic laity with a chance to inform themselves on problems of the day. Better than that, the laity can "Talk back." They can get Louis Budenz, for instance, and grill him to their heart's content. They can get Father John Kennedy and ask him the why and wherefore of the judgments that flow with such definitive eclat from his pen.

Oddly, until this year there was no central agency for booking Catholic lectures. Things were pretty much "catch as catch can" between the several forums and their speakers. But now things are different; Alma Savage at 37 Madison Avenue, New York 10, has undertaken to conduct a clearing-house for negotiations of this sort. She thinks she'll actually enjoy sorting a lecturer's bookings geographically, so that he can do all his talking in the same area during a relatively short time, thus saving him the necessity of zig-zagging from New York, to Cincinnati, to Philadelphia, to Grand Rapids, to Jersey City, etc.

Your Cumulative Canonical Case Book

THE JURIST

A QUARTERLY PUBLISHED BY THE SCHOOL OF CANON LAW OF THE CATHOLIC UNIVERSITY OF AMERICA

The More You Know, The More You Know Its Value

25 Cases Solved In Each Issue

THE JURIST treasures highly the following appreciation of its contribution to the science of law offered by one who is himself an outstanding canonist:

"Believe me most sincerely when I say that you have a right to be most proud of THE JURIST. I meet many priests in the New York and Brooklyn area, and I notice how highly they speak of each issue. I am enamored of your choice selection of court decisions that touch on our fields in Church life. Many priests of my acquaintance look forward with interest to that section of the magazine, and I confess that it is my favorite part of each issue, too."

Annual Subscription Stipend $3.00

KNOX FOR THE CLERGY

Who are we to say what the clergy should read? But Father John S. Kennedy should know, and he says of THE EPISTLES AND GOSPELS FOR SUNDAYS AND HOLY DAYS, translated, with a commentary, by Msgr. Ronald Knox ($2.50):

"Every priest will want to own and use this book for it is invaluable in the preparation of Sunday Sermons."

And he should know.

Msgr. Knox has also taken time from translating Holy Scripture to write A RETREAT FOR PRIESTS ($2.50), eighteen meditations based on Old Testament incidents, compared with like incidents in the New Testament. The book will be ready when you read this, provided the truck strike lets up.

If you do not receive our Catalogs or Sheed & Ward's OWN TRUMPET which we publish when the fit takes us, let us know. We shall be glad to send them to you, free of course.

SHEED & WARD

63 FIFTH AVENUE
NEW YORK 3

Currente Calamo

Hers will be all the fun of preserving the speaker's qualifications, answering letters, making sure that the forum can pay at least the speaker's hotel-bill, etc—and she's welcome to it!

Billy Rose, Columnist

SURELY you know Billy Rose—but only by reputation, we hope! He's the entrepreneur, night-club host and, most recently, columnist. His column started as a paid advertisement in New York papers and from there it spread across the country until, well, by now it is running in some 150 newspapers as an editorial feature—all within the past few months.

Anyway, Billy heard that the Russians disapproved of the musical comedy "Oklahoma." It "has no purpose," wrote Konstantine Simonov. In return, Rose wrote this priceless retort:

"Well, neither has a Strauss waltz, a glass of wine, good tobacco, or a buttercup. In this country, Tovarich, we figure a sunrise in something more than the signal to go to work. We're silly enough to suppose there's more to romance than population statistics. All the pretty things you say are 'purposeless' are what make it possible for us to go on living in a punch-drunk world where diplomats still consider people expendable. I'll bet you a quart of uranium that nothing your subsidized theatre has produced is as popular with your people as Oklahoma is with ours. . . .

"It's a good thing your Commissar of Entertainment wasn't around when Rodgers and Hammerstein were writing Oklahoma! . . . The delightful song about the

Currente Calamo

Surrey with the Fringe on Top might have come out as:

" 'Please don't think that love is a factor
When I take you out in my tractor,
In my lend-lease Michigan tractor
With the hinge on top.

We've no time for cooin' and billin'
There's a quota we must be fillin'
Simonov says that Cupid's a villain
And a bourgeois sop.

Oh, the man in the Kremlin will forget to frown
As we make hay for the nation,
And that picture of Stalin we can roll right down
Whenever we need inspiration.

Don't sing love songs from Oklahoma!
Ain't you heard it's in bad aroma?
If you want that crimson diploma
You must never stop
Perspiring in that tractor with the hinge on the top!' "

Ex-Priests

SOME thoughtful person, we don't know who, recently sent us the current issue of **The Converted Catholic**, edited in New York by a crew of honest-to-goodness priests, all of them soured. It had been a long time since we had seen this little sheet, but evidently they're still going strong. Editors are T. H. Lehman and J. J. Murphy, both D.D.'s, both clever as the devil.

Mostly it consisted of a lot of backstairs gossip, much palaver about the Church in politics, an effort to link the Vatican with Hitler, an attack on the existence of Purgatory, and an exposition of the **jus gladii**. Oh, yes, there was an emergency plea from an "enlightened" priest who had rashly under-

Non-Wrinkle Surplus

Small, Medium, Large Sizes
$8.50 each, 3 for $25.00

Also ideal for use when attending neighborhood services, such as Forty Hours, Funerals, etc.

Every Sacristy should have one or more of these serviceable Surplices.

The Church Mart

City Hall Square,
Milwaukee 2, Wis.
A National Institution

with Coast-to-Coast Service

CONCANNON VINEYARD

Since 1883

Pure Altar Wines

Approved By
Most Rev. John J. Mitty, D.D.
Archbishop of San Francisco

Livermore, California

GREATER PERFECTION

Sister Miriam Teresa

Spiritual writings, sublime in thought, modern and vigorous in style, in which an extraordinary young novice reveals the essence of the ideal which was her secret of personal sanctification. 208 pp., **$2.00**

Dept. 4-823

ST. ANTHONY GUILD PRESS

PATERSON 3, NEW JERSEY

TO ALL PASTORS

For Repairing and
Expert Re-plating
of Sacred Vessels
including Chalices
Ciboria
Patens
Monstrances
Lacquering of
Candlesticks, etc.

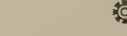
Consult the
Martin Band Instrument Co.
Elkhart, Indiana
Attention Mr. L. B. Dolan
(This advertisement has ecclesiastical approval)

taken a missionary journey to Italy and found now that the Italians weren't too interested in supplying shoes for his "wife" and kiddies.

Their slogan: "Et tu aliquando conversus, confirma fratres tuos." Better would be: "Melius nobis esset si nati non fuissemus."

May God have mercy on them.

Correspondence



St. Paul's Monastery
23300 Davison Ave., West
Detroit, Mich.
August 17, 1946

Editor:

Catching up on back issues of "The Priest" I noted particularly in the June number a suggestion in a letter from "J.C.M." He asks: "Did anyone ever think of planning a campaign of prayer to overcome Red influences in this country? Might be!"

The emphatic answer is, Yes. And who? None other than Our Blessed Mother Herself. When She appeared at Fatima, She planned a campaign of prayer and penance for the whole Catholic world. It was not so much **against** Red influence, as it was **for** the conversion of Russia and a reign of peace. The positive approach of charity of Mary Immaculate is really a better way. We would do well to take Her plan seriously and apply it in our country.

What do you suppose would happen to our country if all our priests took up the devotion of the Five First Saturdays; meditation for fifteen minutes on the Mysteries of the Rosary with the reparation intention in mind? Can there be

Correspondence

a better plan than the one given by Our Lady of Fatima?

Why not explain the significance and timeliness of Mary's plan at Fatima to our people? Why not ask them to join in a campaign of prayer and penance according to Her plan?

God promised victory over the serpent through Mary. She promises victory and peace if we pray and do penance. What are we going to do about it?

Father Cyril, C.P.

Catholic High School Manners

Your correspondent in the October "Priest," who signs himself "Puzzled," had his feelings hurt by thoughtless youth. I would not add to his hurts, but he puzzles me too.

The Catholic boys on the street-cars were very, very bad. Were the girls bad too, or were they good by contrast? At the first reading of the letter my impression was that the girls had nice manners, since "Puzzled" and the Chaplain and the Mother Superior, all found seats in a hall crowded with girl students; and, that "Puzzled" felt quite snug in his seat, remembering the street-cars filled with boys where he got no seat and had to stoop to pick up his breviary. I am interested in the behavior of Catholic Youth in public, so I read the letter again. Then it seemed to me that the writer of the letter was mad at the girls too; and perhaps also at the two colored lads. But why? Was it because he had to find a seat, and the chaplain "also found a seat," whereas their dignity required a ceremonious ac-

Reverend Pastors and Assistants!

We know that you are occupied with many and sundry tasks. But we realize, too, that you are most interested in the perpetuation of the PRIESTHOOD. The Vocation Conferences held in New York, 1944, New Orleans, 1945, Washington, D. C., 1946, give ample testimony that the NEED for Priests and Religious is TREMENDOUS. There is no dearth of VOCATIONS; but there is a lack of response to the call. Feb. '47 we are inaugurating a new program designed to catch delayed vocations, with reference, in particular, to ex-GI's. (High School required for priesthood candidates, not for brothers). Your co-operation in referring interested prospects to us, directly or indirectly, will be appreciated. Address: **Director of Vocations, Sacred Heart Mission Seminary, Geneva, Ill.**

A Beautiful Inexpensive

CHRISTMAS GIFT

•

"The Saviour's Fountains"

Edited by

Rev. M. J. Doyle, M. A.

Read the clear, easy-to-understand explanation and devotions. A great aid in gaining Plenary 267 Gold Edged pages bound in flexible leather-like cover. Contains

175 PLENARY INDULGENCED PRAYERS

and devotions. A great aid in gaining Plenary Indulgences for yourself and the Poor Souls.

A VERITABLE TREASURY

of the most ancient and beautiful prayers of the Church, with appealing prayers before and after Communion, special devotions, occasional prayers and prayers for each month. Recommended by Bishops. Priests and Religious as a Gold Mine of Spirituality and Catholic Devotions.

ONLY $1 POSTPAID

Invest in eternity—but it for yourself. As a Christmas Gift for friend or relative it will long be remembered. Send $1 with name and address to,

SOCIETY OF ST. VINCENT DE PAUL
Dept. 2, 1001 Washington St., Toledo, Ohio

companiment to a seat? Or, because the entire student body arose when the Mother Superior entered, and remained standing until she was seated? Hierarchically priests are above a Mother Superior.

Likewise the reference to hockey and tennis is not so clear. Does the writer insinuate that the chaplain would be treated more affably by the girls if he played games with them?

I beg Father Puzzled's pardon. He did not write a treatise for a class in English Diction or logic. And I am dull. I too "am not a young man anymore." How glad I am to live in Cincinnati and not in a town where Catholic youth indulges in "rough-house tactics." Our boys and girls are loud and boisterous on occasions. One might call it youthful exuberance.

Some time ago I was in a streetcar, which got crowded with boys of high-school age. I was seated in the middle of the car and feared that my egress would be difficult. The boys were really jammed in the aisle. When I started to lift my creaking bones from the seat, a strong, husky young man used foot-ball tactics. He preceded me through the aisle, pushing the mass of youthful humanity to the right and the left, calling out, "make room for Father." A corridor was formed for me to walk through with all my priestly dignity. Some climbed on the backs of seats, some swung aside on the straps, others clinched.

My breviary was safe at home in the church, where I am accustomed to pray the Divine Office.

It would be interesting to hear from other priests on this subject, not from those who play hockey with girls, but from old ones with dignity.

The same issue of "The Priest" contains these words of Will Whalen: "We priests are touchy. Our high office and the adoring laity have molded us that way." (Page 20).

Rev. Honorius Lipps, O.F.M.

Not Puzzled

Editor:

The letter signed "Puzzled" in the October issue of The Priest interests me particularly because (hold on) it gives me a chance to get off on one of my pet peeves. "Puzzled" complains that he gets no recognition from school boys, no tipping of the hat, no cheery "Hello Father" etc. The situation is quite as he described it. Further, I feel that he is himself in no way to blame. But I am myself not at all puzzled by the adverse experience he had.

It is true that there is a great deal of secularization taking place, that the priest does not meet with due respect, that there is not as much friendliness towards him. Things are bad, we agree. But—

We can take a good bit of the blame unto ourselves. How many times have these same kids respectfully or even filially tipped hats to priests only to meet a gruff Uh, or perhaps nothing in return. I have myself seen priests with me ignore a kid's friendly overture, and more than once. How many times does our very attitude—if unconscious—prevent people from even considering an attempt at breaking the ice. Yet I know very well that there

are priests who could attend a convention of the Shriners and after a few minutes have everybody in the place beaming at them and exuding good will. It is at least a fifty-fifty proposition.

Not-Puzzled.

P. S. I too invite comment.

Received by O. S. V.

Editor:

First of all, let me emphasize that I am not writing this to be smart. However, I am very much interested in Catholicism-Protestantism, because I am Protestant, and go with a Catholic man.

Your paper reminds me that:

1. The only "drinking" parties I've ever attended have been where everyone but me was a Catholic. At one such party, one of the men pretended he was a priest, going through the Mass. This was received with great hilarity.—None of my Protestant friends drink, with but one or two exceptions, and these only in moderation.

2. The man I go with has told me more than one time of this or that priest who is a "good skate" because he'll take a drink with anyone. He told me of one priest, and mentioned his name, who gets quite drunk every so often. (He didn't tell me these things critically—he really thought they were smart to be "regular guys.")

Don't you think that the "Men of God" in your church should be cautioned about being "good skates" to such a degree, and that members of your faith should have it impressed upon them that drunkenness is a real sin? Or isn't it considered so in your faith? Aren't we taught to "avoid even the appearance of evil?"

Sincerely,

M. E. S.

Some Reflections on the Catholic Directory

Editor:

The Catholic Directory is a very interesting book. It is also a very amusing book—more amusing in places than many of the funnies. Where some of the figures come from only Ripley could guess.

The $64 question is still: How many Catholics are there in the United States? The Directory says 24,402,124. It also says there were 705,557 infant baptisms last year. Which seems to give us the lovely birth rate of 28 per thou-

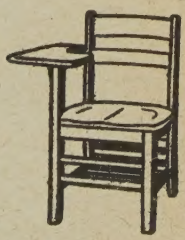
CHAIRS

PROMPT SHIPMENT

From New York stock or factory Please specify requirements.

MANY STYLES

- Folding Chairs
- Tablet Armchairs



ADIRONDACK CHAIR CO.

1140 Broadway
New York 1, N.Y.
Dept. 16

sand. But it is not nearly so lovely as the rate for Corpus Christi—a spanking 67. The rate for St. Louis is interesting—only 18 per thousand. There is no birth control amongst us, apparently: Amarillo, 62; San Antonio, 56; Raleigh, 60; Nashville, 42; Charleston, 59; Savannah-Atlanta, 45; St. Augustine, 49; Baltimore 30; Los Angeles, 35; St. Paul, 31; Milwaukee, 31. All this is marvelous, with an over-all U. S. birth rate of about 18. Our Catholic population, according to a birth rate of 22, which ought to be about right for us, would be 32,000,000. Why don't we count our people? Are we trying to kid somebody? Surely not.

The Church strictly forbids mixed marriages (Canon 1060). Or does she? Last year we had 245,261 marriages. Mixed marriages totaled 67,342 and Boston, Santa Fe, Covington, Fall River, Toledo, and Tucson did not report their mixed marriages. "Angustia loci" certainly was not the canonical reason for most of the dispensations, because most of the mixed marriages seem to have taken place in large cities where Catholics are numerous. Twenty dioceses had more mixed marriages than Catholic. Baltimore led with 3,314 Catholic and 3,478 mixed. Quite a few dioceses are almost evenly balanced between Catholic and mixed.

With another probable 25,000 invalid marriages before justice-of-the-peace or minister, we have 90,000, or a third of our marriages, handicapped, one way or another. **Quid faciendum?**

The Southern States of Alabama, Tennessee, Kentucky, West Virginia, Virginia, North Carolina, South Carolina, Georgia, Florida, Mississippi, Louisiana, Arkansas, and Texas have a listed Catholic population of 2,280,000. Infant baptisms totaled 88,027. The birth rate according to these figures would be 38. The lowest rate is Covington with 22 and the highest Corpus Christi with 67. If our birth rate is really 22, then the thirteen Southern States named have a Catholic population of 4,000,000; and we are the strongest religious body in the South.

These thirteen States had 10,021 converts. About nine percent of the Catholic population had over eleven per cent of the converts. Good arithmetic would come nearer the truth—namely that sixteen per cent of the Catholic population had eleven per cent of the converts.

Another item worthy of note is that the thirteen States have one-seventh of the Catholic hospitals—118 of them.

It is strange we Catholics cannot agree when it comes to arithmetic. How many Catholics are there in the world? One pamphlet says 320,000,000. Another by the same author and publisher says 350,000,000. A few years ago the **Denver Register** quoted a release from Vatican City to the effect that the Catholic population of the world was 398,277,000. Why can't we get together on our figures?

It would seem that figures have an apologetic value. For that reason, if for no other, they ought be accurate. Considering all the labor expended on the Directory, couldn't we gladden the heart of the publisher with some real statistics?

Cornelius McGraw, C.P.
St. Joseph Retreat House
Birmingham 9, Alabama

These Popular Pamphlets

For Useful Sermon Material — And For Sale In Your Church Pamphlet Rack

The Pope's Five Points for Permanent Peace **20c**
By Rev. T. L. Bouscaren, S. J.

The Church in Action **25c**
By Nine Catholic Hour Speakers

The Path of Duty **20c**
By Rev. John F. Cronin, S. S.

Sainthood the Universal Vocation **20c**
By Rt. Rev. Msgr. Ambrose J. Burke

Second Report to the Fathers and Mothers **25c**
By Catholic Chaplains of the Army and Navy

Social Regeneration **20c**
By Rev. Wilfrid Parsons, S. J.

The Christian Family **20c**
By Rev. Edgar Schmiedeler, O. S. B.

Justice **20c**
By Very Rev. Ignatius Smith, O. P.

We Are the Children of God **15c**
By Rev. Leonard Feeney, S. J.

Thoughts for a Troubled Time **15c**
By Rev. John Carter Smyth, C. S. P.

The Victory of the Just **20c**
By Rev. John F. Cronin, S. S.

Conquering With Christ **25c**
By Rev. John J. Walde

The Catholic Interpretation of Culture **20c**
By Rev. Vincent Lloyd-Russell, Ph. D., S. T. D.

The Liturgy and the Laity **20c**
By Rev. William J. Lallou

A Report to The Fathers and Mothers **20c**
By Chaplains W. A. Maguire and E. O'Hara

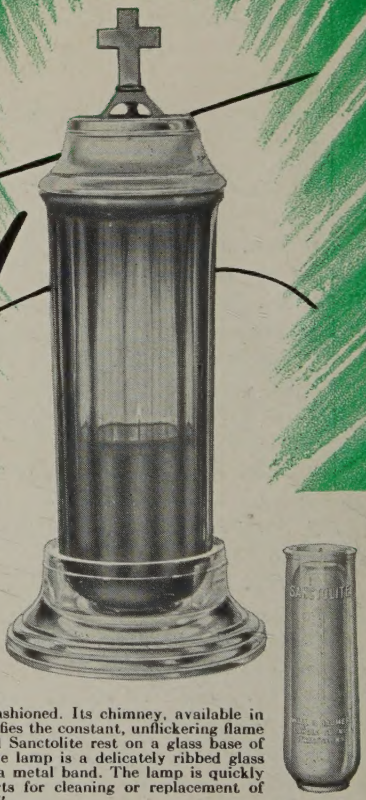
Christian Heroism **25c**
By Rev. Robert J. Slavin, O. P.

Special Low Quantity Prices

A BARGAIN! Send this list with your order and the special quantity price of $7.50 per 100 (plus shipping cost) will apply.

Our Sunday Visitor, Huntington, Indiana

RICH *Beauty*



WILL & BAUMER

Sanctolamp No. 2

The result of three years' quest for a lamp appropriate to the high purpose of its intent.

Especially created to house the widely used Sanctolite, this new Sanctuary Lamp is designed to realize fully the natural beauty of the materials from which it is fashioned. Its chimney, available in either clearest crystal or purest ruby, intensifies the constant, unflickering flame of the Sanctolite within. Both chimney and Sanctolite rest on a glass base of graceful, but solid, proportions. Topping the lamp is a delicately ribbed glass crown, supporting a cross of fiery ruby on a metal band. The lamp is quickly disassembled into its three component parts for cleaning or replacement of Sanctolite. *No wax ever touches the lamp itself!*

The dignity of restrained design, the rich beauty of natural materials, which distinguish these lamps make them ideal holders for 7-day Votive lights. Placed on side altars, or before shrines, they lend new beauty and prestige to the growing custom of the 7-day Votive light.

The cost of this beautiful new Sanctolamp No. 2, purchased separately, is $4.50.

SPECIAL INTRODUCTORY OFFER*

3 Sanctolamps No. 2	**Value**	**$13.50**
100 Sanctolites	**Value**	**$42.00**
Total Value		**$55.50**
To acquaint you with the beauty of these new Sancto-lamps, we offer the combination for		**$51.00**

**Subject to withdrawal without notice.*

West coast prices slightly higher.

WILL & BAUMER Candle Co., Inc.

Established 1855 Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

New York	Boston	Chicago	Los Angeles	Montreal
15 E. 32nd St.	71 Broad St.	162 N. Franklin St.	954 S. Flower St.	422 Notre Dame St., E.